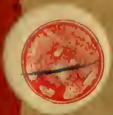


PK
2007
.L3A7





Class

DR 2007

Book

.L3 A7

PRESENTED BY

FR 2007
.L3A7

The University of Chicago
FOUNDED BY JOHN D. ROCKEFELLER

A Middle English Treatise on
the Ten Commandments

TEXT, NOTES AND INTRODUCTION

A DISSERTATION

SUBMITTED TO THE FACULTY OF THE GRADUATE SCHOOL OF ARTS AND
LITERATURE, IN CANDIDACY FOR THE DEGREE OF
DOCTOR OF PHILOSOPHY

DEPARTMENT OF ENGLISH

BY

JAMES FINCH ROYSTER

CHAPEL HILL, N. C.
The University Press
1911



The University of Chicago
FOUNDED BY JOHN D. ROCKEFELLER

A Middle English Treatise on
the Ten Commandments

TEXT, NOTES AND INTRODUCTION

A DISSERTATION

SUBMITTED TO THE FACULTY OF THE GRADUATE SCHOOL OF ARTS AND
LITERATURE, IN CANDIDACY FOR THE DEGREE OF
DOCTOR OF PHILOSOPHY

DEPARTMENT OF ENGLISH

BY

JAMES FINCH ROYSTER

CHAPEL HILL, N. C.
The University Press
1911

PR 2017
L377

20

001 1000

20

INTRODUCTION¹

In the deed of gift of his book to Roger Stouysdale, one of the chantry priests of St. Nicholas' Church at Newcastle-upon-Tyne (p. 9), the scribe calls it "hoc primarium." In

I. contents Lacy's "primarium" agrees with the

THE PRYMER. service book commonly known as the Prymer.

Mr. Littelhales² gives the following table of contents for the Prymer, the one met with in a large number of MSS. examined by him: 1) Hours of the Blessed Virgin, 2) Seven Penitential Psalms, 3) Fifteen Gradual Psalms, 4) Litany, 5) Office of the Dead, 6) Commendations. This matter the Prymer invariably contains. In addition to these offices, many copies of the Prymer have various other devotions and forms of religious instruction not included in the original plan of the book. There is no absolute uniformity regulating what this matter shall be, but it is usually those things which the Church thought it incumbent upon the laity to know: the Creed, the Lord's Prayer, the Seven Deadly Sins, the Seven Sacraments, etc. to which there are often added tracts on various subjects. In the "primarium" described here the added matter, except the translation of St. Jerome's Epistle *Ad Demetriadem*, is that commonly found in the Prymers.

Later the Prymer came to be not so much a book of monastic devotion as a book of religious instruction for the people—"the prayer book of the educated laity."³ The compiler of this Primarium was not, however, making a service book for the use of the people.

¹ For a description of the MS. see pp. 5-7.

² *The Prymer, or Lay Folks Mass Book*, Pt. II, pp. xxxix, EETS. Cf. Maskell, *Mon. Rit. Eccl. Angl.* 1846, III; Littelhales, II., *The Prymer of the Lay People in the Middle Ages*. For a summary of the bibliography of the Prymer cf. Brown, C. F., *Modern Philology*, III, p. 481, note.

³ The Prymer was early translated into English for the benefit of those who did not understand Latin. Cf. Swete, H., *Services and Service Books*, pp. 112-113; Brown, *loc. cit.*, p. 481.

He compiled it for his own use, fol. 101 b., p. 91. 7; and aftur to othur in exitynge hem to devocion and preyers to god," and wills it to a chantry priest of his own town to be kept perpetually in St. Nicholas' Church.

The Primarium was begun as early as 1420 and completed, at the latest, by the year 1434. On fol. 16 b., col. 1, there is a half page miniature of one imprisoned praying to the

II. THE DATE. Virgin; the prisoner holds a flowing scroll containing writing, the greater part of which has been erased; under this scroll is the date M.CCCCXX. On fol. 1 ("in fronte codicis") we find, "Anno domini millesimo. CCCC mo xxxiiij." The year 1434 may rightly be taken as the extreme date for the completion of the ms. The composition may well have extended over a period of fourteen years.

Friar John Lacy, a member of the order of Friars Preachers, dwelling at Newcastle-upon-Tyne in the first half of the 15th century was the compiler of the Primarium. This much

III. information concerning the writer the manuscript
THE SCRIBE. itself gives us: On fol. 1 he speaks of himself as "*Iohannis lacy anachorite de ordine fratrum predicatorum noui Castrri super Tynum*"; on fol. 101 as "*frere Ion lacy Anchor, and Reclused in pe new castel upon tynde*"; on fol. 16 b., we find "*xpc lacy*"; at the bottom of fol. 17, "*Lacy scripsit et illuminat*"; and on fol. 151, the name "*Lacy*."

To these meagre items of biography I am able to add nothing of consequence.¹ Mr. Welford² notes that "a John Lacy is mentioned

¹ There is no mention of John Lacy in the series of articles on the Black Friars in England in the *Reliquary*, 76-89; in the *Archeological Journal*, 1880-1884; Quetif and Echarid, *Scriptores ordinis predicatorum*; Brand's *History of Newcastle*; Tanner's *Bibliotheca*; Jöcher's *Allgemeines Gelehrtes Lexicon*; Balg's *Index*; or in any of the books of the kind available. Miss L. Tonlmin Smith has kindly aided me in my search for any notice of this mediæval penman—unfortunately without result. Miss Smith informs me that a certain John Lacy held an office in the port of London in 1423. Clearly this is another man. The name Lacy was a common one, especially in the North of England.

² *Arch. Acl.*, series III, 80. Cf. also Welford, *Newcastle and Gateshead*, I, 292.

in a deed of January 2nd, 1432 as one of the executors of the will of Richard Clederhowe " of Newcastle. The identification of this John Lacy with the John Lacy of the Prymer is not excluded by the fact that he was at the same time a Dominican Friar and the testator of a will, for the probaton of wills fell within the jurisdiction of the ecclesiastical courts, and was one of the powers of the church tribunal against which the people at this time most loudly complained.¹ This bare piece of information does not, however, aid us in determining how far Lacy resembled the Friar of Chaucer's *Prologue*, or in allowing us to judge whether he was one who deserved the strictures passed upon the Friars by the author, or authors, of *Piers the Plowman*. There is no evidence to inform us whether or not he was a typical member of his order, who made his way over his circuit granting absolution for "a pair of old shoes and a dinner," who knew how to cozen the women and make himself "biloved and famulier . . . with frankelyns over-al in his contree."

The indications in the MS. that John Lacy copied the TREATISE ON THE TEN COMMANDMENTS into his *Primarium* rather than composed it are many.² Every page gives evidence of errors

IV. made in copying and corrections inserted in re-
AUTHORSHIP. vision. No other version of the same treatment of the ten commandments exists in Middle English, so far as I know, and no original from which Lacy copied has yet been printed. There can be, under the circumstances, no speculation as to the identity of the author. Any well meaning priest might have written the treatise.³

¹ Trevelyan, *et. M.*, *England in the Age of Wycliffe*, p. 112.

² For instance: p. 9, ll. 21, 22, 24; p. 11, l. 35; p. 14, l. 2; p. 19, l. 10; p. 21, l. 10; p. 25, l. 28; p. 32, ll. 1, 28, etc. For a description of the MS. see pp. 5-7.

³ Without being tempted into an effort to reconstruct the original or to assign different parts of the composition to the author and to the scribe, I am inclined to believe that the scribe added the story of the unforgiving slandered woman (p. 12) to his original. In the first place, the position of the narrative suggests this possibility. It comes at the end of the "prologue" and is separated from the discussion of the first commandment by two lines of Latin, a convenient place for the insertion of original matter. There is no correction of or addition to the text in the column in which this narrative stands. The spirit and vividness with

Tracts on the Decalogue, containing a systematized condemnation of all sins, with directions for righteous living,¹ were an exceedingly popular form of the clerical literature of the Middle Ages. In the Sermon of Dan Jon Gaytryge²

V.

THE TREATISE we read: "þe *law* to knowe God Almyghty, ON THE TEN þat principally may be schewed in theis sexe COMMANDMENTS. thynges"—the Ten Commandments, the Creed, the Seven Works of Mercy, the Seven Deadly Sins, the

Seven Virtues, and the Fourteen Points of Faith. During the years when Lacy was compiling his Prymer, "when the Wycliffite movement was at death grips with the Catholic church," discourses upon any other subjects but those mentioned above were forbidden by the Primat.³

The exposition in these treatises invariably takes this form. There is a prologue⁴—of varying length—concerning the origin of the commandments, showing why they should be kept. The commandments follow in order. Under each commandment are mentioned the manifold ways in which this particular mandate of God is broken,—the various forms of sin especially condemned by this commandment. The discourse concludes with an exhortation, or a threat, to keep the laws of God. In all of the Middle English expositions of the commandments I have been able to examine, the same plan is followed. Both the subject matter and the form are the common property of mediæval religious literature, and have their ultimate source in Holy Writ and the writings of the Fathers. The phrasing became stereotyped and the expression formalized.

which the story is told is wanting in the rest of the composition. That a copier or translator felt at perfect liberty to insert *exempla* of his own into his original is shown in the treatment to which Robert of Brunne subjected William of Waddington's *Manuel des Pechez*. Crane, *Exempla of Jacques de Viton*, cites the examples of Bernardus of Milan in his *Rosarium sermonum predicabilium*, and Gottschalk Hollem in his *Sermones super Epistolas Pauli*.

¹ "Bokes whiche shewe us the way of godly lyyunge, and soulys helth."—Barelay, *Sleep of Fools*. For a Reformation complaint as to the excessive number of such books cf. Gau, *Kingdom of Heuene*, p. 3, STS.

² Perry, *Religious Pieces*, p. 2, EETS.

³ Trevelyan, *loc. cit.*, p. 127, quoting Wilkins, III, 59 and Gibson, I, 382-4.

⁴ Cf., for instance, Hugo of St. Victor, *De Sacramentis*. Migne, *Pat. Lat.*, cxi.

In neither subject matter nor form does this treatise depart from the conventional mode of treatment. Every thought, and almost every phrase, can be paralleled by passages from other

VI. SOURCE. theological discourses. But the relation between this version and any other tract on the Ten Commandments known to me is not close enough, by a great deal, to lead to a conclusion that this treatise is a copy of any Middle English tract so far published; nor do I know of any Latin original which can be held responsible. Rather than a slavish copy it seems to be a free rendering, in conventional form and style, of matter common to theological literature. The fashion is consistently followed throughout. The text is thoroughly supplied with reference and quotation from the Bible and the Fathers to indicate the sources of the material.

A separate tract on the Seven Deadly Sins, or any detailed treatment of them, is lacking. These sins are, however, enumerated under a separate heading in the same way that the Ten

VII. THE SEVEN DEADLY SINS. Mercy, etc. are catalogued (fol. 126 b.). It may have been the intention of the scribe to let this list serve as an index for other tracts to follow. At the end of these lists there is a break in the ms.; but the translation of St. Jerome's Epistle is taken up in the next section.

Earlier, in the TREATISE ON THE TEN COMMANDMENTS, the Seven Deadly Sins personified are introduced in company with those who break the Sabbath by drinking, gambling, and other sins of gluttony. A merry party of gluttons and "wasters of mens sustenance" is assembled for pleasure. The Seven Deadly Sins enter and make merry with the company. Each sin is in his usual habit. Pride is a boaster and hypocrite; Covetousness, full of oaths, causes each one to beguile the other; Lechery relates ribald stories; Gluttony, the "Stuard" of the household, will allow no one to go home until he is fully satisfied with food and drink; Sloth, the "Marchel" of the hall, bringing Idleness with him, keeps the cup always full; Wrath, the "Tresureer," having Envy in his com-

pany, makes up the accounts and warns them all that no one shall speak well of his neighbor.¹

In the books of medieval theological writers the Seven Deadly Sins had been made to assume almost every conceivable allegorical shape; they had been personified under almost every form that can be thought of. From the days of Prudentius the battle between the Vices and the Virtues had been raging.² A very common form which this strife-allegory assumed is that of a castle inhabited and defended by the Virtues, and attacked by the Seven Deadly Sins.³ A closely related form of the allegory is that found in the earlier *Sauces Warde* and in the *Abbey of the Holy Ghost*.⁴ In the *Abbey* a religious house is built on Conscience, erected by Obedience and Mercy, and founded upon Patience and Strength; the Holy Ghost is the Visitor; Wisdom and Discretion, Penance and Temperance are the officers. A tyrant of the land stormed the Abbey and put his four daughters—Envy, Pride, Grueching, and Evil-Thinking—into possession. But their rule was brief, for the Visitor soon came and expelled the usurpers.

While we do not have the allegory in the TREATISE ON THE TEN COMMANDMENTS completely worked out, there is enough of it to suggest that the writer had in mind a reversed form of the "household

¹ For a neatly tabulated survey of the conventional characteristics of the Seven Deadly Sins see Mlle. Fowler, *Un Siècle Français Le Pénitentiel de Gilles*, Menton, 1905, pp. 78 ff.

² Cf. Triggs, O. L., *Assembly of Gods*, pp. lxix ff. To his list of the occurrences of the Seven Deadly Sins in Middle English literature may be added these examples: *Townley Mysteries*, 377, 396, 331; *Diaby Plays*, 66; *Fayriche Studien*, ix, 43; Perry, *Religious Poems*, 77; *Cosmo Myth*, v, 1524; *Reliquie Antiquie*, 136, 280; William of Shoreham, 98, 28, 102, 107; R. of Brunne, i, 105; Myre, *Parish Priests*, 31; Dunbar, *Dance of Seven Deadly Sins*; Lydgate, *Temple of Glas*, 20; *Chester Plays*, 207; Vernon MS., i, 243. For Latin tracts on the Seven Deadly Sins see Append. ad S. Augustinum, Migne, xl; *Vitis ueta*, S. Eutropius, Migne, lxxx, 9; *Vitis ueta Principis*, Aldhelmus, lxxxix, 28; *Vit. et Virtutibus*; Rabanus Maurus, Migne, cxii; *Vit. et Virt.*, Hugo of S. Victor, Migne, clxxxvi, 525; Petrus Cantor, Migne, cxxv, 44.

³ Cf. Neilson, W. A., "Origins and Sources of the Court of Love," *Harvard Studies and Notes*, Vol. vi, p. 19. Triggs, *loc. cit.*, pp. lxiii ff.

⁴ Cf. the "Castle of Per-severance"; Grosseteste's "Castle of Love"; Neilson, *loc. cit.*, ch. iii, *passim*.

⁵ Perry, *Relig. Pieces*, pp. 48 ff., EETS.

allegory." Taking the place of the House of God, or the Castle of Love, as the residence of the Virtues, is the Tavern, the stronghold of the Vices. Of this household the Seven Deadly Sins are the rightful officers: Gluttony, the "Stuard"; Sloth, the "Marchel"; Wrath, the "Treasurer." But the strife motive is lacking; there are no forces opposed to the Vices.

To the mind of the devout man of religion of the time there could be no fitter castle of wickedness than the tavern. By the Church it was considered the home and breeding-place of all sin.¹ Among the theological writers it is often characterized as the "devil's school-house." Don Michel,² following his source,³ says:

"þe tauerne ys þe seole of þe dyeule huere his deciples studieth. and his ozene chapele þer huer me deþ his seruise. and þer huer he makeþ his miracles zuiche ase behouep to þe dyeule. At cherche kan god his uirtues sseawy. and do his miracles. þe blynde: to lihte. þe crokede: to rihte. yelde þe wyttes of þe wode. þe speche: to þe dombe. þe hierþe: to þe dyaue. Ac þe dyeuel deþ al ayenward ine þe tauerne. Vor huanne þe glotoun geþ in to þe tauerne ha geþ opriht. huanne he comþ a-yen: he ne heþ uot þet him moxe sostyeni ne here. Huanne he þer-in geþ: he y-zycþ and y-herþ and specþ wel and onderstant. huan he comþ ayen: he heþ al þis uorlore as þe ilke þet ne heþ wyt ne seele ne onderstondinge. Zuyche byþ þe miracles þet þe dyeuel makeþ. And huet lessouns þer he ret. Alle uelþe he tekþ þer. gloutounye. lecherie. zuerie. uorzuerie. lyeze. miszigge. reneye god. euele telle. contacky. and to uecle oþer manyeres of zennes. þer ariseþ þe cheastes. þe strifs. þe manslaþþes. þer me tekþ to stele: and to hongri. þe tauerne is a dich to þieues. and þe dyeules castel uor to werri god an his halzen. and þo þet þe tauernes sustyeneþ: byþ uelazes of alle þe zennen þet byþ y-do ine hare tauernes. and uor zoþe yef me ham zede oþer dede asemoche ssame to hire uader oþer to hare moder. oþer to hare grones. as me deþ to hire uader of heuene. and to oure lbeuedy. and to þe halzen of paradis. mochel hi wolden ham wreþi. and oþer red hi wolden do þer to þanne hi dop."

¹ Chaucer's Friar, however, "knew the tavernes wel in every town." *Prolog.*, 240.

² *Agribite of Inwit*, pp. 56-7, EETS. Cf. Jusserand, J. J., *English Wayfaring Life*, pp. 130 ff. Cf. Chaucer's "develes temple," *Pardoners Tale*, 8.

³ Fowler, *loc. cit.*, p. 96.

The anonymous author of *Jacob's Well*¹ speaks thus of the tavern :
 " þe tauerne is welles of glotonye, for it may be clepyd þe develysh
 scolehoue & þe deuyls chapel for there his dycyple stonnyen &
 syngen bothe day & nyxt."

Robert Crawley, writing more than a hundred and fifty years later, continues the condemnation :²

" And then such as loue not
 to hear theyr fautes tolde,
 By the minister that readeth
 the new Testament and olde
 do turne into the alehouse
 and let the church go."

The Sin- appear in the following order: Pride, Covetous-ness, Lechery, Gluttony, Sloth, Wrath, and Envy. This sequence differs from that found in Chaucer, Gower, *Agon. of Iouis*, Gregory, or from that in Augustine. All agree, however, in placing Pride first in the list.³

Only a limited use is made of *exempla* for illustrating the lessons taught. We find but five tales. Three of these are versions of widely-scattered stories, one is related on the VIII. EXEMPLA. authority of oral transmission, and another is said to be taken from an author whom I have not succeeded in identifying. The sources indicated by the writer are: *Vitæ Patrum*, Gregory's *Dialogues*, and "Vincencius in *Gestis Anglorum*."⁴

1. (p. 12.) A young man slandered a young woman. She bore him such resentment for his evil speech that she would not forgive him, even when at the point of death she was strongly urged and threatened by the priest. She died without the holy sacrament. Her spirit afterwards appeared to the man who had slandered her, while he was tethering his horse, and told him that she had been damned

¹ p. 147, EETS.

² *Works of Robert Crawley*, ed. Cowper, p. 89, "Of Alehouses," EETS.

³ Cf. Triggs, *loc. cit.*, p. lxxii.

⁴ Cf. Bale's *Index*, p. 511. The title there recorded, *Gesta Anglorum*, I have been able to trace no further.

for his sake, but that he still had time while alive to obtain forgiveness and mercy. There was no remedy for her. The priest was sent for to conjure her to some "dry place." The spirit disappeared.

The tale is related upon the authority of an acquaintance, a man of "perfection and credens." This indication of source may, or may not, be true. We must give it consideration when we remember that it was a common custom among the *exempla* writers to add stories of local tradition and sometimes of local happenings to their collections.¹ Furthermore, we should bear in mind the fact that the scribe acknowledges that he has read the other stories, and that search after parallels for this one has been in vain. On the other hand, it should not be forgotten that it was a convention to relate a story on the authority of oral transmission in order to make it more realistic, and to give it a readier acceptance.²

The separate parts of which the story is made up are stock motives. The moral, which is to show the virtue of the shrift and the peril of dying unabsolved, can be illustrated by innumerable *exempla*.³ The appearance of the spirit of one who died unconfessed to warn others is, of course, a commonplace. The handling of the slander motive is unusual. Generally the slanderer is punished.

II. (p. 15.) The second story is related in fewer than fifty words. A Jew was saved from the power of wicked spirits by making the sign of the cross.

¹ Cf. *Jacques de Vitry*, ed. C. F. Crane (Folk Lore Soc.), Introduction, pp. lxvii, lxxviii, lxxii, xevi. Gregory, in his *Dialogues*, is very careful to strengthen the authority of his anecdotes by citing the authority of those who were eye-witnesses, if he himself did not see them. Robert of Brunne vouches for the authenticity of his stories as follows:

"Meruels, some as y fonde wrytyn,
And other that have be seyn & wetyn ;
Non ben thare-yn, more ne lesse
But that y-founde wryte, or had wytnesse."

² In the *Niederländische Sagen* (ed. Wolf, p. 54), a comparatively late collection, the brother-in-law of the knight, the chief person in the story, is cited as authority. But the same tale had been told by Caesarius of Heisterbach. Examples of this kind can be piled up almost indefinitely.

³ To cite only one or two examples, cf. *Jacob's Well*, pp. 21, 183; *Bede, Hist. Eccle.*, v, xiii. In a large number of instances the Virgin appears and intercedes.

The source is plainly stated to be Gregory's *Di-logus*. It is found in Bk. III, ch. 7 (Migne, *Pat. Lat.*, LXXVII, col. 229). Gregory relates the incident in the following manner: A certain bishop, Andreas of Fulda, an old man full of virtue and good deeds, became tempted by a holy woman who was dwelling in his house. A Jew passing through this city was unable to find a lodging for the night, and made his bed in a temple of Apollo. Fearing the sacredness of the place, he decided to protect himself by making the sign of the cross, though, in reality, he held its power as little. In the middle of the night he woke and saw a strange sight. An assembly of evil spirits was being questioned by their master as to the wicked deeds they had been doing. One related that he had poisoned the mind of Bishop Andreas for the holy woman. Suddenly the spirits were ordered by their master to seek about the temple to find one who did not belong to their order. They soon came upon the Jew, but the sign of the cross was upon him. The devils retired, saying, "Vae, Vae, eis vacuum et signatum." The Jew ran to the bishop and told him what he had seen. He became a Christian, and the bishop put away the woman.

The same tale is found in *J. de Vit.* (cxxxii), *El Libro de los Exemplos* (xxi), *Alph. of T.* (ccxxviii) and in *Heud. Squire* (Rox. Club), p. 124.

In *El Lib. de los Ex.*, there are two versions of the story; these are practically the same, except that the second one is considerably fuller in detail. The first version, following faithfully Gregory, concludes: "Ella manera desta inquisicion brevemente la dice San Gregorio; mas púesele saber mas largamente por un exemplo que se ley en las Vidas de los santos Padres." However, nothing new is added.

The story has taken on additions in *Heudlog Squire*, while Jacques de Vitry has cut it to a considerable extent. It is faithfully reproduced in *An Alphabet of Tales*. Odo of Cheriton (no. 182) also relates this story. For further bibliography, cf. *J. de Vit.* (ed. Crane), pp. 189-90.

III. (p. 18.) A clerk was greatly devoted to the Virgin, but he was accustomed to use vicious oaths. Our Lady, nevertheless, prayed

to her Son that he might be saved. One day she appeared before the clerk as he was in his devotions, with her child in her arms. His eyes were hanging on his cheeks, his arms and bones were broken, his flesh was rent, and his heart was torn out of his body. The clerk inquired of her who had thus mangled her Child. He was told that he was one of those who had thus injured him. She disappeared. The clerk mended his ways and made a good end.

No source is indicated by the author. He merely says: "We reden of a miracul of oure lady." In none of the large collections described and analyzed by Mussafia (*Sitzungsberichte der Wiener Academie*, 112, 115, 119, 123) or by Ward (*Cat. of Rom. in Brit. Mus.*, II), is this story found. It belongs, however, to a class of Mary legends very common, which may be called "Mary intervention exempla." Where this exact version comes from I do not know.

With some variation the story is told in *Handlyng Synne* (EETS, Pt. 1, pp. 25 ff.). This is an addition on the part of the English translator; it is not in William of Waddington's *Manuel des Pechez*. Dr. Furnivall has not traced the borrowing. The two versions differ in these particulars. In *Hand. Synne* the swearer is not a clerk, but "a ryche man"; the Virgin appears to him in the same manner with her wounded Child in her arms, but the conversation between her and the clerk is given at greater length. Mary *promises* to intercede for him if he will repent and do penance.

IV. (p. 19.) Sir Robert of Worcester was a good and charitable man, but he was a hard swearer; his favorite oath was by "godes spere," or by the "spere of god." After his death a good man prayed continually for his soul. An angel appeared to this man and informed him that it was not the will of God that he should pray for the soul of such a wicked man as the knight had been, for he was damned. Then the angel led him to a "place of paynes," where there was a great pit of fire, in which the knight lay burning. A devil was smiting him with a great spear. The angel disappeared.

Vicencius in *Gedra Anglorum* is given as the source. I have found no notice of a Vicencius who wrote a *Gesta Anglorum*.¹ Bede's

¹Cf. p. x, note 4.

Ecclesiastical History is usually referred to as *Gesta Anglorum*, but Bede has not told this narrative. The possibility suggested itself that this might be a loose and careless reference to Vincent of Beauvais, for in the *Speculum Historiale*, Bks. XXIII to XXX, he tells of the deeds of the English and French kings. The tale is not, however, found in this section of the book, and, apparently, nowhere else in the volume. Furthermore, William of Malmesbury's *Gesta Regum* is referred to by *exempla* writers as *Gesta Anglorum* (*Cat. of Rom. in Brit. Mus.*, III, ed. J. A. Herbert, 1910, p. 511 and p. 536). But the story of Sir Robert of Worcester is not found in William of Malmesbury's history. The careless way in which "in Gestis Anglorum" is used seems to indicate that the term might be applied to any book or portion of a book concerned with English history.

There are no other occurrences of the legend known to me. The two motives of which the story is composed are frequently found. It is related in the *Alphabet of Tales*, (no. 305) that a man was virtuous in every way, except that he used "fowle language"; his punishment was, however, different from that accorded to Sir Robert: his body was cut in two. The futility of praying for unredeemably damned souls is also illustrated by a story in the same collection (no. 291), taken from Jacques de Vitry (736, p. 492), who had it from Caesarius of Heisterbach. The vision of hell and the sight of the punished is a commonplace in *exempla*. Cf. Ward, *Cat. of Rom. in Brit. Mus.*; Becker, E. J., *Mediæval Visions of Heaven and Hell*, Baltimore, 1899.

V. In the *Tract on Confession*, not printed in the following text, is related the story of the two brothers and the book of three leaves. The older of the two brothers was a clerk, the younger a "lewd" man. The clerk was proud and impatient, while the lowly brother was meek and well liked by all who knew him. The clerk inquired of his brother how he had attained the virtue of patience and humility. He was told that it came through the reading of a wonderful book of three leaves; the first leaf was written in letters of gold, the second in letters of red, the third in letters of black. On the black leaf he found his sins, on the red the poverty, suffering and meekness of

Jesus, and on the gold the joys of paradise. When he had finished the reading in this order he despised himself and the world.

The *Vitae Patrum* is named as the source; but, apparently, it is not in the text printed by Migne, *Pat. Lat.* vols. 73, 74. It is well known that the writers of *exempla* often confused the sources which they used, and sometimes wilfully misrepresented them in their desire for a worthy source.¹ If the tale, however, is not to be found in the *Vitae Patrum*, it is one of the most popular and often repeated stories of the *exempla* books. It is in the *Gesta Romanorum* (ed. Oesterly, no. 188), but the English translator has omitted it. (Cf. *Gesta Romanorum*, ed. Heritage, EETS, Append. p. 531.) Wright early published the story without comment (Percy Soc., viii). For further bibliography cf. Oesterly, p. 742. Oesterly believes it to be related to the story of the three crows (*Gesta Roman.*, no. 125), and cites here Byron's *Three Black Crows* (Chalmers' Poets, xv), of which he probably read only the title.

The task of arriving at any definite conclusions as to the language of the Newcastle-upon-Tyne district at the end of the first quarter of the fifteenth century through the evidence furnished by the present text is made quite impossible by the fact that Lacy's MS. is a copy, by the absence of opportunity for making rime tests and by the really small amount of exact information we possess in regard to the language of this district at this time. The more or less mechanical record of the writings of the more common sounds found in this text will at any rate, it is hoped, be of some value to future investigators of the language of the northmost part of England in the early years of the fifteenth century.

VOWELS.

The forms in which OE *a* (WG *a*, WS *ǣ*), *e*, *i*, *ī*, *o*, *ō*, *u*, *ū*, *eo* appear in this text follow the usual ME developments and present little of interest. The following observations are to be noted:—

OE *a* (ǣ) before nasals = *a*, *ā* (written *a*, *aa*): *man*, *pan*, *name*, etc.; before nasal combinations — both *a* and *o*: *lundes*, *londes*;

¹ Cf. J. Crosland, *Modern Language Review*, 1, i, 57.

wrange, wrongestly; honde, hoonde, handes, etc. Although early Southern ME employed generally the *o* in this case in contrast to the early Northern *a*, neither form at this late period furnishes a dialectic criterion. The London Records of this date have both *a* and *o* (Morsbach, *Über den Ursprung der Neuenglischen Schriftsprache*, 8, 28; Lekebusch, *Die Londoner Urkundensprache von 1430-1500*, 8, 51); while the same orthographic variation is common in the *Towteley Mysteries, Thomas of Erceldoune, Richard Rolle* and in other Northern texts. Cf. Baumann, *York Urkunden*, 8, 16.

In *fache* and *branaung*, OE *e* appears as *a*. Cf. Sievers, *Grammatik*, 89, Anm. 1; Morsbach, *Schriftsprache*, 59; Baumann, *Y. Urk.*, 21, Anm.

ON *gar* is found once, written *gar*.

i (written *i* and *y*) changes with *e* in *whet* (*withē*), *wethe*, *binemith*, *het*, *wreten*, *senget*, *wedue*. Luik (*Untersuchung zur eng. Lautlehre*, 209) takes this variation for a lengthening to *e*. It seems to be, however, more a matter of writing than one of sound. It is an orthographic variation extremely common in MSS. of this date. Cf. *Englische Studien*, 27, 352; Herrig's *Archiv*, 102, 43; Morsbach, *Mittelenglische Grammatik*, 65. In *bedraden* OE *i* = *a* (through *e*?).

The writing *a* for *e* = OE *eo*, breaking before *h*, *r* and *l* + a consonant is not found. For the usual *e* we have *o* in *world*. OE *Ʒeong* (*eo* through palatalization) appears as both *Ʒeug* and *Ʒing*. According to Kölbing (*Sir Tristan*, p. xxxi) the last form is Northern. Cf. ten Brink, *Anglia*, 1, 520.

OE *y* is generally written *i*, *y*, as in *fieste*, *chirche*, *wyrkyng*, *mynde*, *kynd*, etc. In *mekel*, *evyle* it occurs as *e*. This original Southern writing was not unknown to Northern scribes. R. Rolle has these two words in the same forms. Cf. Kölbing, *Sir Tristan*, p. lxx. It is written *u* in *hud*, *putt* (noun), *cussynges* and *-schupe*. This is another instance of an original Southern form that had ceased to be confined to the Southern district. The London orthography of the day as noted by Morsbach (*Grammatik*, 8; *Schriftsprache*, 38), employs usually *i*, sometimes *e* and here and there *u*. An *Alphabet of Tales* (ms. Northern, fifteenth century) shows a great fondness for the forms in *u*: *furste*, *hur*, *churche*, etc. In *Cursor Mundi* (Add. ms. B. M. 10,036) there are occasional occurrences of the *u*-writing.

WS \bar{a} 1) breaking before $l \rightarrow d$ (Northern *a*, Sievers, *Grammatik*, 151, 3) is found as both *a* and *o* in the same word: *habbe*, *holden*, *witholles*, *withaldes* (old: *ald*:*6*:2). Chaucer has here only *o* (ten Brink, *Sprache*, 35); the London Documents generally *o*, beside a few forms in *a*. The forms in *o* are not, however, unknown in the North as early as the fourteenth century. 2) breaking before $h \rightarrow$ a consonant — *aw*, *au*: *laugen*, *saunge*, *saunze*. The decisive Northern *a* (Kaluza, *Historische Grammatik der englischen Sprache*, II, 23) is not found.

OE \bar{a} = both \bar{a} and \bar{o} : *haly*, *holy*; *mære*, *more*; etc. Variant forms occur in the same line. The \bar{o} (*oo*) forms predominate in almost the proportion of two to one. The word *haly* furnishes by far the largest number of examples of the *a*-form,—twenty-nine (*holy*, eighteen). The preservation of OE \bar{a} is one of the most decisive Northern characteristics. The Southern and Midland change OE \bar{a} to \bar{o} . *An Alphabet of Tales* and the *North English Cato Version* (*Englische Studien*, 36. MS. fifteenth century) exhibit the same variation of spelling that we find here. Professor Kempl (*Journal of Germanic Philology*, I, 22) very properly doubts “to what extent Southernly Northern texts with \bar{o} represent a real \bar{o} or only a Southern spelling for \bar{a} .” The occurrence of the *o*-form in a far Northern text is probably always a matter of orthography rather than one of pronunciation. Though the scribe write the two forms, we cannot postulate two pronunciations differing so widely as \bar{o} and \bar{a} in the mouth of the same man at the same time. The writer who uses two forms of spelling for the same word, or for the same sounds in different words is copying from an original with a different spelling representing a different pronunciation from that of his own usage—traces of which he allows to remain in his transcription; or a standard of spelling, to a large degree arbitrary, forces an unphonetic spelling upon him; or lastly the lack of a standard orthography allows him to represent a sound in almost any manner he chooses.

WS \bar{a} Mercian and Northern \bar{a} and \bar{e} , WG \bar{a} , (Germ \bar{e}) = \bar{e} and \bar{a} : *redn*, *teches*, *were*, *weren*; and *ladde*, *lattes*.

WS \bar{a} (i-umlaut of \bar{a}) = \bar{e} and \bar{u} : *redi*, *clene*; and *clanes*, *clannes*, *gast*.

Dibelius (*John Capgrave und die englische Schriftsprache*) states

that the *a*-forms are the more frequently found in the North and North-Midland, *ē* and *ō* also appearing in nearly all writers of the North-Midland, while *ū* comes into the North first in the fifteenth century through the influence of the Southern poets. Cf. Kaluza, *Historische Grammatik*, II, 27. Lacy's writing shows no *o*-forms. The weakened *i*-form is seen in *ieh* and *ilke*.

OE *īa* = *ī*: *deth, deth, deedly, geet, heed*. *Gratur* and *gratust* each occur once,—forms indicating a shortening of OE *ta* to *ea*. Cf. Bülbring, *Altenglische Grammatik*, § 344a; Kaluza, *Historische Grammatik*, II, 29 c; and Morsbach, *Schriftsprache*, 67. The regular ME development is *a*.

OE *eo* = *ē*: *be, frend, see, fle, seek*, etc. In regard to *beath*, cf. Notes, p. 38.

CONSONANTS.

OE palatal *č* = 1) initially *ch*: *child, chese, chirel* (*kirk* does not appear); 2) medially and finally *ch* and *k*: *wilke, wiche* (predominating form), *ilk, ich, mekel* (ON?), *-miehe, sches, soches*; *-lokur, -liche*; *beuken, beneeth*. The palatalized *t*-form is by far the more frequent in the scribe's writing. Cf. Kluge, *Pauls Grundriss*, II, 993; Morsbach, *Grammatik*, 14 and *Litteraturblatt*, x, 101. ON borrowings do not show the palatization: *taketh, sikurly*.

OE *sc* = 1) *sch*: *flesche* (6 times; *flesly* once), *worschup* (3 times; *worsup* 2); *-che* in *fleche* (once); 3) *c* in *englice* (once). Inorganic *sch* appears once in *scherche*. In the auxiliary (OE) *seol* we find both *sch-* and *s-*, the writing in *s-* having a slight advantage—42:31. *sch-* in Northern texts is not uncommon. R. Rolle writes *sh* (*sch, se*) throughout. *An Alphabet of Tales* and the *Northern English Cato Version* show the same inconsistency between *s-* and *sch-* as we find in this text; while, on the other hand, a few *s-* forms are to be found in the London documents (Morsbach, *Schriftsprache*, 96). In the York records both *sall* and *shal* are used, the former writing being the more frequently employed (Baumann, *E. Urk.*, 82).

There is no confusion in the medial position between *d* and the voiced *th*, as far as the writing indicates. Cf. Murray, *Dialects of the Southern Counties of Scotland*, p. 121. Final *d* appears as *t* in *lyrte*

once (otherwise *lorde*), in *bousant* and often in the past participle of weak verbs. *t* and *d* interchange in *confort* and *conforde*. We do not find *scate* for *sende*. Cf. ten Brink, *Sprache*, 170 and Smith, *Specimens of Middle Scots*, xxvii.

Final *t* or *d* of the past participle of weak verbs is often written *th*, as is the final *t* in a large number of words: *wrooth*, *weddethe*, *wethe*, *withe*, *renthe*, *feeth*, and also medially: *thouxtus*, etc. These are without doubt merely orthographic variants. R. Rolle rimes *Judith*: *writt*: *Judith*: *David* (*Prick of Conscience*, ed. Morris, xxiv). Numerous instances of *th* for *t* without apparent cause may easily be cited.

In one word, *were*, OE *f* appears as *r* initially, originally from the East Southern dialect. This *r* was introduced in a few words in the London dialect (Sweet, *Short Historical English Grammar*, 189), and was found once by Morsbach in the London documents (*Schriftsprache*, 103, 158). No instance is known to me of this writing in a pure Northern text. Initial *f* for *þ* is found in *furste*. Cf. Varnhagen, *Anzeiger für deutsches Altertum*, ix, 179. Anm. Note the writing *senfue* for *senen*.

ng is reduced to *n* in *lenthe*, *st(x)enþe*, *everlastunly*, *kyndom* (also *kyngdom*) and in a few past participles. This may be merely graphic; or it may be a reproduction of the pronunciation: *n* for *ŋ*. Murray (*Dialects*, 53, 124, 534) takes the dropping of *g* before *th* as a characteristic of Middle Scotch, "spellings which are found in the Northern dialect since the thirteenth century." Cf. Smith, *Specimens of Middle Scots*, xxv, and Morsbach, *Schriftsprache*, 100, 109. Initial *g* is never written *y*. There is no case of *-cht* for *-xt* or *-xth*.

OE *h* is regularly retained. It is dropped in a few words (*evenkyng*) and is present inorganically in *heerly*.

OE *þ*, *ð* = *th* and *þ*. *th* and *þ* appear side by side. *þ* is more frequently used in pronominal forms. *y* is not written for initial *þ*. Confusion with the voiced *d* medially is not met with.

OE *hw* = *wh* and *w*. The latter writing is the predominating one (133:13). We find *wy*, *wiche*, *wen*, *what*, *whiche*, *when*, etc. The distinctive Northern *qu* does not occur. Intrusive *w* is found several times in *woon* and *wolde* ("old").

INFLECTIONS.

Nouns.

There is no necessity to distinguish between the various declensions of nouns found in the older periods of the language, for with the exception of fewer than ten substantives all nouns in this text are inflected according to the original *a*-masculine declension.

Nom and acc. sing. end in a consonant or in *-e*. OE endings, if there were any, have either disappeared or have been reduced to *-e*. Final *e* is irregular and uncertain throughout, and is in no way a consistent index of length.

Gen. sing. ends in *-es, -is, -ys, -us*, the *-es* predominating. The language of the North prefers the ending *is*. The Scottish writers of the fifteenth century employ *-is* throughout. R. Rolle (*Prick of Conscience*) uses generally *es*. *An Alphabet of Tales* has the same variety of usage that we find in Lacy's ms. A remnant of the old weak gen. in *-an* is seen in *hyr husbonde bed*. *Liif d'ys* is a compound noun. Cf. *Beowulf*, 793. Chaucer has *lyfes dayes*; *Piers Plowman*, *lyf dayes*.

The dat. sing. is not inflected.

All cases of the plural end in *-s, -es, -is, -ys, -us* (*-us* once. Cf. ten Brink, *Sprache*, 62). As in the ending of the gen. sing. *-es* is the most frequently employed ending—*-es*: 108; *-us*: 45; *-is* (*-ys*) 29. *-s* is used in forming the plurals of nouns of Latin or French origin, as *opinions, superstitions, extorsions*, etc. There are weak plurals in *children* (once *childer*), *izen, breperen*. *Izen* is a common Northern plural (Murray, *Dialects*, 158-159); but cf. *Lokebuseh, Urkund, sprache*, 101; and Chaucer's frequent *epien*.

Umlaut plurals are *uen, wouen, feet*. *Hend* is not used, but *handes, houendes*. OE neuter plurals without ending are *folk* and *þing* (twice; otherwise *þingis*). *Mæn* has formed a gen. pl. after the analogy of the gen. sing.: *mænus, mænne*.

PRONOUNS.

Personal pronouns.

First Per. Sing. Nom. *I*; Gen. *my*; Dat. and Acc. *me*. Pl. Nom. *we*; Gen. *oure, owre*; Dat. Acc. *us*.

Second Per. Sing. Nom. *þou, þow*; Gen. (Possessive Pron.) *þi, þin, þine*; Dat. Acc. *þe*; Pl. Nom. *ȝe, you*; Gen. *ȝowre, ȝoure, ȝure* (twice); Dat. Acc. *ȝow*.

Third Per. Masc. Nom. *he*; Gen. *his* (*is* once); Dat. Acc. *him*. Fem. Nom. *she*; Gen. *hir*; Dat. Acc. *hir, hire*. Neut. Nom. *it, hit, het* (once); Gen. *his*; Dat. Acc. *it*. Pl. all genders, Nom. *þai*; Gen. *þer* (thirteen times); *þere, þur, þare, þaren, hir*; Dat. Acc. *þam* (forty-one times); *hem* (ten times).

Demonstrative Pronouns.

Sing. for all cases *þis, þat*. Pl. *þise, þese, þou, þo*. The Northern forms *þa* and *þas* do not occur.

Relative Pronouns.

The relative pronoun is represented by the simple *þat*, or by *which(e)* in combination with the article *þe*. *þat* is often appended to this form, the result being *þe whiche þat*. In some instances the relative is omitted. *At* for *þat* is not used. Bokenam, however, has *at* frequently. *Whom* (Acc. Sing.) is used once.

Interrogative Pronouns.

The following forms are found: *how, hoo, ho, what*.

Adjectives.

Practically all traces of declension in the adjective have disappeared. *All* is the plural in all instances but three. A remnant of an old Gen. Pl. is seen in *allur*.

The comparative ending is *-er, -ur*; the superlative *-st(e), -este, -uste*. The redundant periphrastic superlative is also employed: *moste sikureste*, etc. For the widespread use of this form in the fifteenth century cf. Pound, *The Comparison of Adjectives in the XV and XVI Century*, p. 18.

VERBS

The infinitive retains the full form in *-en, -yu, ou* in thirty-three instances, ends in *-e* in eighty-four and has no trace of the old declension in forty-eight instances.

The 3 sing. pres. indic. generally employs the ending *-eth (-ith(e), -uth)*. The forms in *-eth* appear in about the proportion of ten to one

to those in *-s*. Some of the cases which have been counted as 3 sing. may be 3 pl. with the same ending. In the face of grammatical confusion in dependent clauses where the verb is removed some distance from its subject, it is difficult in all cases to determine which number the writer had in mind, since he uses the two endings for both sing. and pl. Of the thirty-five instances where the *-s* ending occurs twenty-one are furnished by the verb *sayen* (*saith*, *seith* occurs twenty-four times; *sait* once). *teches*, *sekes*, *leues*, *brekes*, *shoves*, *lettez*, *dwelles* also appear. The ending is *-t* in *happet*, *wadlet*, *spillit*, *kepît*, *oppressit*, and *sewot*.

The 3 pl. furnishes the only examples of plurals in *-s*. Of eighteen such cases fourteen are furnished by the verb *do*. The plural ending is otherwise *-e*, *-en*. There are forty-seven 3 pls. in *-e*, *-en*.

The imper. is sing.—*e*, *-ath(e)s*; pl. *-ath(e)*, *-ath*. There is no imper. in *-(e)s*.

The pres. part. ends in *-inge*, *-yngre*, *-yn*. There is no instance of the Northern *-and*.

The past part. of weak verbs ends in *-ebe*, *-d*, *-id*, *-ul*, *-de*, *-(e)t(e)*, *-eth(e)*; of strong verbs, *-en*, *-ou*. The preservation of the *-n* in the strong verb is a characteristic of the early Northern dialect, where the past part. had dropped the prefix. In the South the *-n* fell off in the fourteenth century, while the prefix was preserved. Still, the retained *-n* was the rule in the London language in the second quarter of the fourteenth century (Morsbach, *Schriftsprache*, 142). The prefix is employed here in a few instances; it appears as *ȝ-*, *i-*.

DIALECT.

Fortunately, we are not compelled to depend upon the extremely precarious test of dialect to determine the home of the writer of this ms. This information is furnished by the scribe himself. At the time when this ms. was written Middle English dialects were confused in their writing to such an extent that very little dependence can be placed upon the tests generally set up for the determination of dialects at an earlier date. It is at once apparent, however, from the summary of the phonology and grammar given above that, so far as these tests can be applied, the basis of the dialect is East Midland,¹ which

¹ Such forms as *-us*, *-ul*, *-ut*, frequent enough in this ms., are given by Morsbach

had at this date practically come to be the prevailing form of writing for all dialects.¹

Midland characteristics of the writing are :—1) OE $\bar{a} = \bar{o}$; 2) WS $\bar{e}a$ (breaking) $= \bar{o}$; 3) OE $hw = wh$; 4) OE $s\bar{c} = sch$; 5) OE \bar{i} is palatalized ; 6) the verbal system exhibits a predominating number of Midland forms ; 7) the pronoun shows *hem* and *here* for *þam* and *þeire*.

Northern are :—1) OE $\bar{a} = \bar{a}$; 2) WS $\bar{e}a$ (breaking) $= \bar{a}$; 3) OE $s\bar{c} = s$ in *sall* ; 4) OE \bar{i} is unpalatalized ; 5) the verbal system employs the present indicative suffix *-s*, and the past part. *-it* (Cf. Morsbach, *Grammatik*, 7). But the following distinctive Northern characteristics are wanting :—1) *qu-* for *wh-* ; 2) *-cht* for çt ; 3) present part. in *-and* ; 4) the demonstrative pron. *þā, þās* ; 5) insertion of *i, y* to indicate the length of preceding vowel $\bar{a}, \bar{e}, \bar{o}$. Furthermore, specific Northern words are sparingly found :—*gar* and *ded* each once, *þrēk* ("pitch") twice, and *till* three times ; *kirk, at, barn, hende, samen* are not used.

There are, indeed, a few characteristic Southern writings :—1) *w-* for *wh-* ; 2) OE $y = u$ in four instances ; 3) OE $f = v$ initially once.

It is no easy task to draw dogmatic conclusions in regard to peculiarities of English dialects in the fifteenth century, a time when everything was linguistically unsettled and uncertain. It is difficult to say how far a Northern scribe was influenced by the manner of writing in the Midland district lying near him, or to judge accurately the weight that the rising standard language had with a friar of Newcastle-upon-Tyne in the second quarter of the fifteen century.

In view of the preponderant Midland coloring of the writing in this text, together with the unavoidable assumption that the ms. is a copy, the conclusion naturally lies that the original from which John Lacy copied was an earlier Midland ms. In copying, the Northern scribe followed fairly faithfully the writing of the original, altering the text into the manner of his own writing in no methodical fashion, with little care, seemingly, as to which form he wrote.

(*Grammatik*, 7) as characteristic of West Midland in contrast to the *-es, -ed, -et* of East Midland. This variation of vowel in the unstressed syllable is so widespread even in the fourteenth century that no dependence can be placed upon it as a dialectic criterion.

¹ Emerson, *History of the English Language*, 79.

A TREATISE ON THE TEN COMMANDMENTS

THE MANUSCRIPT

THE TRACT ON THE TEN COMMANDMENTS here printed for the first time is taken from St. John's College, Oxford, MS. 94, fol. 119-fol. 126, a vellum folio, $10\frac{1}{2} \times 7$ inches, of the first half of the fifteenth century.¹ The manuscript contains one hundred and fifty-one folios, and is divided into fifteen chapters. Bound with a heavy dark green binding (19th. century), it is in a splendid state of preservation. The text is beautifully illuminated throughout with many fine miniatures in colors and burnished gold. A few of these miniatures are partly scratched over; one of the figures on fol. 1 b has been cut out. The chapter headings are written in red, and the Latin in the English text is underlined with red. The manuscript was formerly in the possession of John Bellingham, whose name is written on the original binding. It is not mentioned by Bernard, *Catalogus Librorum Manuscriptorum . . . in Unum Collecti*, Oxford, 1697; but it is fully described by Coxe (1852).

Although it is evident that different parts of the manuscript were written at different times, the writing throughout is clearly that of the same scribe. It becomes gradually more uniform as he proceeds. At fol. 127 the writing changes perceptibly, growing larger in size and more angular in shape; but about fol. 130 it regains by almost imperceptible degrees the form preceding fol. 127. Between the lines and in the margins there are frequent corrections of and additions to the text. These are, however, of but slight importance, merely the corrections of such errors as a penman will naturally make in copying,—the insertion of words carelessly omitted, or the altering of clearly mis-copied forms. There is no re-writing of seriously involved or misunderstood passages. Some of the alterations of the text are in the hand of the first copyist, both at the time of the first writing and at

¹Two dates are found in the MS.: 1420 and 1434.

the time of a later revision ; while others are in a second hand, — probably that of Roger Stonysdale, to whom John Lacy, the first scribe, willed his book. In the foot-notes the first hand is denoted by A, the second hand by B.

Coxe, *Catalogus Codicum MSS qui in Collegiis Aulisque Oxoniensibus hodie adseruantur*, Pars II, p. 26, gives the following description of the contents of the manuscript :

1. Commemoraciones de Sanctis, tabulis pictis, numero xxxvii., illustratae. ff. 16.

2. Kalendarium. fol. 10.

3. Horae B. Mariae Virginis, Litaniae, Officium defunctorum, Orationesque, hic illic tonis instructae musicalibus. fol. 17.

4. Orationes privatae ex SS. Augustino, Beda, Thoma Aquinate, et Augustino. fol. 102.

5. Orationes aliae, Psalterium S. Hieronymi, etc. fol. 108.

6. Commentarius in Decalogum ; *Anglice*. fol. 119.

Incip. praef. "Takuth heed and ze mow understonde that God has gifen us ten commawndementis."

Incip. comment. "The first¹ commandement of God, Non adora-bis deos alienos, That is thou sallt not honor no fals godes, riȝt as oure Lord God has saide."

7. Septem peccata mortalia, opera misericordiae, sacramenta, etc. *Anglice*. fol. 126b.

Tit. i. "The semfue deedly synnes."

8. S. Hieronymi ad Demetriadem epistola in capitula quatuorde-cim distincta, subiunctis aliis quatuor capitulis ; praevia tabula ; *Anglice*. fol. 127.

Inscibitur, "Heer begynneth the pistyll of Seint Ierom the wiche he wrotte to a mayden Demetriadem²"

Tit. cap. xv. est iste, "How that a man or a woman schal doo when that doucion³ is withdrawn, and how that thai schul stonde stabul in the loue of God."

9. Tractatus de confessione ; *Anglice* ; fol. 142 b.

Tit. "Heer begynneth the trefy that perteyneth to confessione."

¹ Ms. firste.

² Ms. demetriade.

³ So the ms.

Incip.^s " Confession may nougth¹ been departith for to telle to con
prest and make open."

10. Sententiae ex SS. Patribus collectae, fol. 148 b.

11. Carmen de confessione ; *Anglice*, fol. 149.

Incip. " Now to the honor of God and the blessud Virgine Marie
se¹ clene."

¹ Ms. nougth.

¹ Ms. so.

Orate pro anima fratris Iohannis lacy anachorite de ordine fratrum predicatorum noui Castri super Tynam qui hoc primarium dedit domino Rogero Stouysdale Capellano ecclesie sancti Nicholai noui Castri super Tynam ad totum tempus vite sue. et post mortem predicti domini Rogeri. volo ut tradatur (fol. 1) *alii presbitero diete ecclesie secundum disposicionem diei Rogeri ad terminum vite sue ; & sic de presbitero in presbiterum in eadem ecclesia remanendum dummodo durauerit ad orandum pro anima predicti Iohannis lacy Anachorite. Anno domini millesimo. CCCCmo XXXiiijto.*

Preyeth¹ for þe saul of frere Ion lacy Anchor, and Reclused in þe new castel upon tynde! þe wiche þat wrooth þis book, and lynned hit to his awne use. and aftur to othur, in exitynge hem to deuocion and preyers to god. And þerfor, for þe blessinge and loue² of god And oure lady ; And of seint (fol. 101b) Michael, And of him þat made þis book, þat neuer (fol. 102) man ne woman lete departe þe engeliche from þe latyn, for diuers causes þat been good & lawful to my felynge.

Incipit prologus—id est prelocusio.

Takuth heed & ȝe mow undurstonde þat god has gifen us ten commawndementis. þat is. þat ille a cristen man religeus & seculer awt³ for to kepe parfitly. as þai wol faf þer saules. And þat³ may ȝe se be many resonnes. ffor man was principally ordayned for to be obedient to god and to drede him. and for to kepe his commawndementis. As saloman sais. *Deum time. & mandata eius*

¹This paragraph is in large gold letters.

²The *t* is above the line by B.

³Above the line by A.

observa. ¶ Anoper roson is. þat god has gifyn his malison to alle þat doos agaynes his biddynge. *Psalm. Maledicti qui declinant a mandatis tuis.* In *deutromio.* xxviij. wher þat oure lord god (fol. 119 col. 1) sais. ¶ if þou haf my commaundementis in despite. and settist þam at litul. þou sallt haf my malison in towne. and withouten towne. ¶ ffor waryed salle be þat comith of þe. ¶ That is to say. Thi childeren. if þat¹ þai followen þi wayes. þai salle be waryed. ⁊c and þine howse. & þi bestes. þi corne. and alle þat perteyneth to þe. ¶ And þerto þi self² salle haf my meleson weþer þat þou³ gast in. or þou gast out. & wyður þat euer þou gaste. euyl day salle þe betyde. and þe payne of helle to þi rewarde. ¶ ffor to hem salle god say. *Ite maledicti in ignem eternum. qui paratus est diabolo. & angelis eius.* That is! God schal say at þe day of iugement. Go ⁊c fro me. ⁊c waryed in to þe fire of helle. þat is dixth to þe deuil. and alle his angelis. & to alle þam þat hathe my maleson. ffor þat be þoo þat han my commaundementis in despite. ffor *seint gregor says.* ¶ ffor prouinge of luf. is castinge forth of þe werke. ¶ Bot to þam saith god. þat obediently & mekely kepithe my commaundementis. he schal haf my blessinge go he in. go he out. and zoure childur. & zowre bestes. & zowre corne. & hous. & alle þat tille zowe langes! & widur so ⁊c tuerne. ⁊c salle be blessud. & good day salle ⁊c haf & ioy^z withouten ende. ffor to þam God (col. 2) salle say at þe day of iugement *Mathei. ccc. Venite benedicti patris mei. percipite regnum quod uobis paratum est ab origine mundi.* ¶ That is, sait god. comithe ⁊c þe blessed chirderen of my fadur. & take ⁊c in possession þe kyndoom þat is maad redi to zow fro þe makyng of þe worlde. ¶ ⁊c schul undurstonde þat þer been sum men & women. & þai say þai may not kepe þe ten commaundementis of god. and þai say þat þai been so hefy and straith to þam þat þai may not kepe þam. ¶ Alle pese been undiscret & unreasonabul. & not wys in gouernayle. þat say so wilfully. ¶ ffor heer þai putte agret defaith to god. þer as may noon been. ¶ ffor if þat he commaundethe his preceptis for to be kepud up payne of deedly syn

¹ In the margin by A.

² The *l* in *self* is written over an erasure.

³ *þou þou* is repeated and struck out with red ink.

to alle degrees, both to religi^{us} & to seculer, to weddethe, & sengelle noon accepte, but it were so bot þat þai miȝt kepe þam if þat þai wolde, it were agret defaute in god, þer as may noon been. ¶ ffor he gaf neuer p^{re}cepte, ne commaundement to noon of his resonabul cretures bot þat þai mowen kepe þam so rosonabully if þat þai wol, þat þam needeth noȝt to syngedeedly, if þat þai wol trauelle gostly, for by þis trauelle gostly, we ouercome þe deucl, þe world & þe flesche, & for to haf rewarde in þe blisse of heuene, for þis pouer hath þe saule gifen of god be grace to ilke acristen men & wemen. ¶ ffor we reden in þe gospel, Mathei. xix. luce. xvij. þer cam aman to criste & sayde to him, good maystur, what good þinge salle, I. doo þat, I. haf euerlastinge lijf. ¶ & criste answarde him & saide, kepe þou þe commaumentis, if þat þou wolt entre in to euerlastinge lijf. ¶ So ȝe mowe undurstonde þat god confermed it in þe olde lawe sikurly wreten into tabullus of stoon, & oure sanior criste ihesu confermyngede þam in þe newe lawe euerlastanly into þe tyme of doom. ¶ Than þis ȝenge man saide to criste, I. haf kepide

alle þese þinges from my ȝowthe² what salle, I. do mare. (fol. 119b) Than crist saide to him, if þou wolt be þerfit, go þou & selle alle þinges þat þou hast, and gif it to pore men, & þou salle haf tresur in heuenn, & come & ¹sue þou me. ¶ Now taketh heed ȝe wrecches & kaytifis, þat sayen þat it is strayte & harde for to kepyn þe commaumentis of god, and grucchen þer agaynes. ¶ Lo þou wreche, if þat god had gif þe a commaument & acharge, þat þou schuldest haf sold alle þat þou haste : & gif it to pore men, þen þou wreche woldest haf playnede & grucchud sore a gaynes god. ¶ If þat þou grucche agaynes þe wordes & doctrine of oure lord ihesu criste,

wer þat he seith in þe gospel of seint Matheu *Mathei. v. Non mechabris. Ego autem dico vobis. Quis omnis qui viderit mulierem ad concupiscendum eam, iam mechatus est eam in corde suo.* ¶ fforsothe, I. seie to ȝow, ffor whi, euery man þat seeth a woman, for to coueyte hir : now he hath don lechberye bi hir in his herte, þis he seith generally to alle. ¶ Then if þat þou be vexide or meued, þen ¹ be þenke þe of þi rewarde þat þou schalt haf of god for

¹ Above the line by B.

² Above the line by A.

*id est, hoc fine
ut eam concu-
piscat: mechatus
est eam in corde
suo. ¶ id est,
causa ruine*

pe . . . And taketh heed, & be þenke þe wel þat þer been, a þousant men & wemen of religiꝯ, & also of seculeres þat been fairer, schaplokur, and miȝthior in alle, þe wilke þat been ful elene & chaste in lijfinge, and al þer lijf dayes be bounde þer to, þe wiche þai kepe¹ þam ful elene for godes sake & rewarde of blisse. *Ysidorus de summo bono. Qui dei preceptis contempnit audire, deum non diligit. Non potest a domino merere quod petit, qui non vult audire quod iussit.* ¶ Three þe firste commaundementis of god teches us, how þat we salle loue, & beren us queenfully to oure god. ¶ And þe semenith *oper* commaundementis, telleth us how þat we salle loue oure cuncriston, & be truze to oure neiȝbur, for he þat is an hundur myle from þe, is as wel þi neiȝbur as he þat dwelles allur nexith þe. ¶ These ten commaundementis wrot god with is fyngures in two tabulles of stoon, *id²* (col. 2) *est, per spiritum sanetum, & gaf þam to moyses, & bad him teche þam to þe pepul of isrlē, þat weren undur þe ledynge of moyses, & aaron, is broþer.* ¶ *Seint Austin sais.* Alle þe commaundementis of god, been referred to charite, þfor withouten charite, þer may no man be sauid. And þe grounde of charite stondesth in þe loue of god, & of þi neiȝbur. *Seint ion saith in his canon.* ¶ He þat loueth not his broþer, þat is his neiȝbur, þe wiche þat he seeth alle dayes, how þan may he loue god, whom he seep not. ¶ Ther fore seith, seint² ion, he þat saith þat, I, loue god, & hatith his neiȝbur, he is alier. *Augustinus, Qui sine caritate, nemo potest sauius esse. Omnia precepta diuina, referuntur ad caritatem. Caritas est perfecta dileccio in deum & proximum.* ¶ I þat wrot þis booke, spake oones with aman of perfeccion & of credens þat tolde to me of aȝenge man, & of aȝenge woman þe wilke þat he knew, & be fel in his tyme, hit happet so þat þis aȝenge man sclandured þis aȝenge woman with an *oper* man, & it was not soop, þis woman toke it wondur þefy, wan þat scho herde þer of. And aftur mony dayes þis woman felle wondur, seek, þe preste was sende aftur with þe holy sacrament, & so scho was schreuen, & þe preste asked hir, if þat scho were in charite to alle men & wemen, & in wil to forgif þam. And scho answard & saide, I, forgif alle men & wemen saf oonly oo man, þe wilke scho saide þat fals sclandurid hir, & him scho saide scho wolde neuer forgif. And þen saide þe preste, nay

¹ þe above the line by A.

² In the margin by A.

douȝtur it may not be pis, pou moste forgif to alle, it wold not be, so þe preste tok þe holy sacrament & went hoom, so it fel pis woman died. Soone aftur, pis same man þat sclaundured pis woman wente up apoon aday to remewe his hors, þat stood y-tedured in gras, or pastur, and as he was abowte for to tak up þe stake, him pouȝth þat scho stood be

(fol. 120) sydes him. And he saide art^þ þou silke a woman. And scho answarde & saide, I, am þe spirit of silke a woman.

& woo worthe þe saide scho for, I, am dampned for þi sake. Bot anoon saide scho, tak pine hors & fache hidur þe preste. So þe preste cam, & coniuired hir, & scho saide scho was dampned for scho died out of charite, for scho wolde not forgif þilke man þat sclaundured hir untruly, neuerles, scho saide, he may haf mercy be contricion & penans wil þat he is heer, bot þer is no remedy to me, þer for seide scho to þe preste, coniuire me to sum driȝe place out of þe way, þat, I, may haf, vij, foote of drines & so he ded, & sodenly scho was agon. *Iacobi, ij. Qui offudit in uno! factus est omnium reus, id est, circa caritatem facit, in qua pendent omnia, silicet, quantum ad vitam eternam.*

The firste commaundement of god.

Non adorabis deos alienos. That is, pou sallt not honor no fals godes. Rigt as oure lord god had saide, I, bidde zow þat ze haf studfaste by leue, And studfaste hope. And parfith loue to god & to goure neiȝbur. ¶ ffor his commaundement, biddeth þe to loue him ouer alle þinge, with alle þin hert, & saule & mynde, and þin neiȝbur as þi self in alle uertucs. And so þe childe, to fadur, & modur, *In hiis duobus mandatis, tota lex pendet & prophete, Mathei, xxii, ysidori soliloquiorum, Quod tibi fieri vis, fac alteri, Quod vis fieri alteri non inferas.* ¶ Agaynes pis precepte, & commaundement of god, doos thre maner of men, ¶ þai þat trowen & truste in wyche craftes, ¶ or be þe deuilles craftse sekes helpe of sekenes, ¶ or elles helpe^þ of defens agaynes þar ennyes, (col. 2) & foos, ¶ Or elles for to arayse þe deuille for to with ho þat staaþ þe good, ¶ Or elles for good þat is hud, or stolon, ¶ Or gar charme þer childuren,¹ or bestes, And also of alle coiurisons þat

¹ The *l* in *childuren* is in the margin by B.

been euyll. ¶ And also expermentis. And of turnynge of loues. & of keyes. & of sorcere in rynges. ¶ And alle oper sorcereus & charmus. & writtes. ¶ Alle pese mester men. & wemen. þai been out of þe feith of haly chirche. And do agaynes þe commaundement of god. ¶ ffor¹ nopinge of pese² usud with outen þe consel of uertues lijfers. & rixth good clerkes. & þer to uertues in lijfinge. ¶ And also þer been many &³ han been by fore tyme. þat han halde many euyl opynions. both men & wemen agaynes þe feith of haly chirch & agaynes studfast fieth of haly chirche wilfully. ¶ Lo wat seint Austiu seis to alle silke men. & wemen by forsaid. ¶ pese maner⁴ of men han⁴ lost þe byleue⁴ he sais of cristondam ¶ And þai beem felaus to paynimus & to hethenmen and for to haf paynne endeles. bot it be so þat þai haf repentans her. & do penans þer fore. *Raimundus dieit.* ¶ *Regulariter. Omnis dunnancia quocumque predictorum modorum. uel alio simili fiat prohibita est. & maledicta a deo. et sancta ecclesia tanquam ydolatriam. & infidelitas.* ¶ Now ze wemen takethe ze heed. for þer been many of zow þat errith be mys byleue. & obstinat of wyt of zowre childeren þat been new boren or þai been cristunned. & aftur maken supersticions. þe wiche been not laful. and þai been reprouabul. As for to lay it in a syf bifore any oper þinge. because of wicked wixthes. & þer to bred & chese. or⁵ elles of þe fadur of þe childe sum preuy clooth. ¶ or elles in tynge to stool. of forme. and so of oper þinges þat is not laful. ¶ Bot ze schul undurstonde þat. I. writte þis þat ze schul haf consciens þer of. and for to amende it in tyme to comynge. ffor. I. do zow to withe. it is not laful. for be silke supersticions þe wicked spirit oftetymes hath puer of þe childe. alle his lijf dayes aftur in sum mater aftur þe child haath disposicion to. & mekel of zowre defaute. ¶ Bot ze wemen. ze mow undurstonde þat þis is laful & moste sikureste to zowre childwen bope for body and saule. and moste sikureste to zowre consciens ¶ Whan þat þe childe is boron. wrap it in fayre lynnyn clooth & warme. and lay it as ze see beste for to doo. with outen ony supersticion be forsaid. and þan make þe signe of þe cros þer up on: and as sone as ze mowen & in hast lett make it acristen man. or woman. ¶ *Seint gregor rehersith in his⁵ dyalogus.*

¹ Written in blacker ink by B over an erasure.

² Above the line by A.

³ The r is above the line by A.

⁴ *han lost þe byleue* is repeated and struck out.

⁵ Above the line by B.

of aiew. þat was an uncristen man. was saued from þe pouer of wicked spiritus be signe of þe cros þat he merked up¹ on him. & þer power was adraw be cause he made þe signe of þe cros up on him þai miȝth do him no durans. ¶ And also we reden of an oþer iew on þe same wise. of þe feste inuencio sancti crucis. ¶ ffor ȝe schullen fynde pis for þe beste & moste sikureste. to þam þat been cathecuminus. with outen ony supersticion before said. saue oonly þe signe of þe cros.

¶ Also agaynes pis commaundement men doos þat for hope of mannes

help þat leues þe serues of god. or þat brekes þe commaundementis² for hope of lordschup. or for hope of

wynninge porȝe crafte of trauel leues his preers. or lettes for to go to chirche on þe sonday to serue god. ¶ ffor god sayde be Ieremi þe prophete. wercid been þilke men. þat for any þinge leues godes serues þat he schuld do. Or for ȝernyng of ony godes.³ doos wilfully synne. *Ieremie. xlvij. Maledictus qui opus dei facit fraudulenter. uel secundum aliam literam necligenter.* ¶ The prydde maner of men is.

when þat aman wol for loue of his flesche! or delite. or for drede of bodely payne. or for drede of deeth. or for fauour of man. wol do agaynes þe biddinge of god. & of his commaundementis. he what euer he be. he has in his wille forsaken him. and has maad þat his god. þat was þe cause of brekyng of his commaundementis. *Mathei. vj. ubi. enim est thesaurus tuus: ibi est & cor tuum. gregorius. Probacio ergo³ dileccionis. est exhibicio operis. Augustinus. homo ab homine colitur quod pre ceteris diligitur.* The undurstoundinge of pese textis is.

þat þinge þat þou loueste meeste. and þat þou erte moste bisy to wynne. or to plesse. & lapuste to lose! þan þi wille & þi deede schewes welle þat. þat is þi god. ¶ ffor it is þe commaundement of god þat þou sallt loue

him ouer alle þinge. & þi neȝbur as þi self in alle goodnes & lafulnes. Bot bi pis it semetwel. alle þinges þat men louen agaynes godes wille þai make it þer god. ¶ ffor gret syn it is to man. or woman. for to loue þe creature more þen þe maker of þe creature *Mathei. x. Qui*

amat patrem. aut matrem. aut filios. aut agros. etcetera.

(fol. 121) ¶ Oure² saueour criste ihesu rehersith in þe gospelle of

seint Matheu & saith. þat what man. þat loueth fadur. or modur. wijf or childe. broþer or sustur. lond. or rente more þan me. he is not worthi

¹ In the margin by A.

² Altered by B to *godes*.

³ Above the line by B.

to me. ¶ Now þou man or woman weper euer þou be, þenke þou salt diee, & ich salle be rewardeth aftur his wirkyng e aftur he salle passe hennes, & sett not þin hert on þat salle sone passe. ¶ ffor seint gregor saithe. *Presencia gaudia sequuntur perpetua lamenta: nemo potest hic regnare & gaudere cum seculo, & illie regnare eum deo, non meretur post mortem habere gaudium, qui ante mortem, non cognouit se moriturum.* ¶ Therefore, wen þat god visitith þe, with los of godes, or elles he taketh to him wijf or childe be pestilens, or bi ony oper sekenes, þen he not gruching ne growninge agaynes þi maker god, & þen putt þi wille in to his wille, ffor he taketh aman or awoman wen þat it is beste for þam, and plesinge to him, þerfor crye þou not ne gret not agaynes god. Ne fle not þou þe sande of god, fro oo place to anoper, þou ne þi childer on for no pestylens, ne for no silke maner þinge. ¶ ffor þou salle undarstonde, þat it is lafulle, if þat þou be seeke for to use medicinas to lenthe þi lijf in goodnes for to serue god þi maker. Bot for to flee, or avoyde þe visitacion of god, I, konnot fynde, þat, þat it is laful in serten, not plesinge to god. *Seint, Bernard* sais. Ther is no sikur lijf with outen a clene *consciens*¹ wer þat aman abidith deeth with sikurnes, & resaiueth him with swetnes

The secunde commaundment of god.

Secundum mandatum. *Non assumes nomen dei in uanum.* That is, ze salle not take þe name^s of god in vayne. ¶ Agaynes þis comandement trespas men & wemen in thre man of wyse, þat is: he þat swerith needles, wher þat men wolde troue þam with outen ooth. ¶ And anoper is to þam þat swerith fals in comyn speche, or in bynging & sellynging, or a gaynes consciens, in þat þai knowe wel þat þai swere fals, or swereith þat he can a þinge or knowith a þinge þat he knowith noȝth. ¶ Also, he þat sweres custumabully, & haath in custome to swere & dismembur, & drawes lymme from lyme of oure lorde ihesu criste þat is: he þat sweres by his herte, & be his iȝen, and als be his armus, sydes, & wondes, & so of oper dismembring of him. ¶ These maner of

Quia scriptum est Os quod mentitur occidit animam, & perdes omnes qui locuntur mendacium. J^o capitulo. sapiencie.

¹ In the margin by A.

me upbraydeth him. þat he be cam man for us. And þai syn deedly.
 ¶ ffor riȝth as flesehely sekenes sleeth þe body. Riȝth so dooth
 gostyly sekenes þe saule. • *Ezechielis. xviij. Anima que peccauerit!*
ipsa morietur. glossa. Et non erunt in memoria iusticie quas fecit.
 into þe tyme he be raysed from deeth to lijf. be grace of contricion &
 penans doinge. *Ecelesiastici. xxiij. Vir multum iurans replebitur*
iniquitate. et non discedet a domo eius plaga. ¶ Also. þoo þat swerith
 by heuenn. or be erthe. or be ouȝth þat is in hem. þan þai swere by
 þe maker of þam. and þat¹ is as mekel to say. I. take god to wittnes
 þat maad heuen & erth. þat my word is truth & sooth. And if þat
 het be fals. he wolde þat god bar him fals wittnes. and so for to do
 agaynes his awne techinge. & his commaundemetis. Acordinge
 heerto saithe seint austyn. *Quid est per deum. nisi*
testis est deus. and quid est testis est deus. nisi per
deum. Quia per lapidem iurat falsum. periurus est. quia non lapidem
qui non audit. set^s eius creatorem adhibem testem.
 (fol. 121b) *Mathei. v. Non iurare omnino. neque per celum neque*
per terram. Sit sermo uester. est. est. non. non. Quod
autem hijs habundancius est a malo est. ¶ Quare ergo
dicit dominus in euangelio. sit sermo uester est. est. non.
non. Responsio. Quia affirmacio uel negacio. que est in
corde debet esse in ore. Iacobi. 5. Ante omnia nolite
fratres mei iurare neque per celum. neque per terram.
neque per aliud quodcumque iuramentum. Sit autem
sermo uester. est. est. non. non. ut non sub iudicio
decidatis. Ensamplul to alle cristen meu & wemen. we reden in þe
 gospelle þat oure sauyor criste ihesu swar neuer. Bot it were forsothe.
 Or truly. Or in serten. Or so be it. ¶ Neuerpeles. in aiuste & in
 anopon cause be constrayinge of holy chirche lawe. or londes lawe in
 a¹ gret cause. so þat þe¹ cause be iusteful and riȝtful in a¹ true con-
 sciens to þi witynge. heringe. and knowinge. it is lawfull for to swere¹
 be god.¹ bot in no comyn speche. ne in Idulnes. ¶ ffor to sehew
 asooth in amater þat needes. þat is laufull. þat þou knawest well it² is
 true consciens. it is lauful for to swere² be god & be noon oper.² but
 neuer fals ¶ ffor haly writte sais. The mowȝth þat lyeth sleeth þe

¹ Above the line by B.

² In the margin by B.

saule. ¶ Now taketh heed, and ze¹ mowe lerne wat longeth to aiuste & a rigtful ooth. ¶ ffor and it be oper wise usud, it is fals, & lesyng. & periuri.² in pe sixth of god² ¶ *Ieremy þe propheet, Ieremie. iiij.* saith. þat to a iuste ooth. langeth thre þinges. ¶ The firste is truthe. ¶ The secunde is good profit. ¶ And þe thridde is resonabul doom, And if ony of þese thre þinges faylen from þin ooth þan is þi ooth ydul, & gret syn displesinge to god, ouper for fauer of man, or if þat
 (col. 2) it be agaynes truthe, & good consciens. ¶ Also þer ben
 sum þat³ han in consuetude in byyng and sellinge, and also in comyn speche consuetudely sweringe, & in dismembryng of oure lorde ihesu criste in custom, & in consuetudo & in Idul wordes, I. sai it is deedly synne, ffor þe euyll custom enecresith þe syn. And also he þat swerith fals with auisement, & bath it in custom. ¶ Also þe comyn pepul bothe men & wemen offendith, bothe zenge & oolde in sweringe in comyn speche gretly, & because þai han it in custom iche one to oper, & is not undarnemed³ & perfor³ þai haf no consciens per of, bot þe syn is greues and agaynes þe commaundement, ffor he telles us, as it is sayde be fore and geues us ensampul, & teches us how þat we schulde useu us to sweren, fforsope, truly, & sertely etcetera.² ¶ Bot now þe comyn sweringe of comyn pepul, is be good, be oure lady, be seint ion, be heuenn, by my saule, & so of many oper, I. say it is syn, & an euyll custom & lesyng of grace & displesing to god. ¶ *Causa institucionis est duplex. una, propter infirmitatem hominum de facili dubitancium. Alia causa est, propter intandam ydolatriam, per fore in aiuste & constraynyng eoth helpinge of þi neigbar in truthe, it is laufull for to swe be god, Deutronomie. vj. Dominum deum tuum timebis, & illi soli seruias, ac per nomen illius iurabis.* ¶ Thre maner of lesynges þe been, *Perniciosum, quod est ex auaricia, & nulli prodest, set obest. Officiosum est, quod non ex malicia: & alicui prodest, & alij obest. Iocosum, quod est ex leuitate fit.* *Augustinus in libro contra mendacium. Mendacium est² ut ait augustinus, falsa significacio vocis cum intencione fallendi. Omne ergo*
 (fol. 122) *genus mendacij summo² opere fuge, quia omne mendacium non est a deo.* ¶ We reden of amiracul of oure lady.

¹ Above the line by A.² In the margin by B.³ In the margin by A.

Ther was a¹ clerke þat had gret deuocion to oure lady. and dayly he wolde worschuppen hire. neuerþeles he was vicius in swerynge of grette oothus in so mekell þat god was wrooth with him. And þen oure lady preid to hir sone þat he might been woon of hem þat schulde be saued. And up on aday as þis clerk was in his deuocions to oure lady. sodenly him þoughþ þat þer stood awoman before him with achilde in hir armus. & þen þe clerke spak to hir & seid. woman what is þat þou beriste in þine armus. & þen scho answerde & seid my childe it is sayde scho wol you seen it. and þerwith sodenly he haad asixth of þe childe. & he beholdinge þe childe sauþþ þe ixen of þe² childe hangyn on his chekus. þe armus weren ybroken. þe nayles ran alle on blood. his flesh was alto rente. his bonus weren alto broken. his herte was taken out of þe body. And þen þe clerke said. Allas woman³ saide he³ hoo hath arayed þi childe þus. And þan scho answerde & saide. what is he worthy saide scho þat þus hath arayed my childe þus.³ fforsothe saide þe clerke he were worthy payne euer. fforsoþe saide scho. þou art oon of hem þat þus haath arayed him þus. bot. I. haf prayed³ for þe to my sone³ for grace. & sodenly scho was agoon. And þen þis clerk was sory and amendith⁴ him. & mad a good ende. *Vincencius rehersith in gestis anglorum.* Of a knyzt þat was named sire robart of wirsetur aful almusful man. & to hem specially þat wolde forsake þe lustes of þe worlde. Neuerþeles he had custumabully an ooth in sweringe with outen consciens & amendement & þis was his ooth wen þat he³ swere by godes spere. or be þe spere of god. So³ it befell þat þis kneiȝth died. and þer was oon good man þat preid enterely to god for þis kneiȝth. (col. 2) And so up on atyme þer aperid woon to þis good man & saide. it is not þe wille of god þat þou pray for silke asaule. seide he. for he is dampned. Then saide þis holy man nay saide he. it may not so be. he þat was so good aman. Then saide þe angel cometh with me. & he ladde him in to aplace of paynnes. and þer was agret putt. & flamus of fyre ofte tymes comon out þer-of. loke in saide þe angel. & he loked in. & sawȝe þe kneiȝt ligge þer in brannyng to his sighth. & sodenly þer coom oon & smott him porhout with aspere.

¹ Above the line by A.

² In the margin by A.

³ Above the line by B.

⁴ The a is in the margin by A.

*.I. petri. 4. Si
iustus vix salu-
abitur impius &
peccatores ubi
apparebunt.*

& þerwith he maade agret cry. & þerwith comen out *flammas* of fyre. and *per* with þis good man was sodenly *per* he com fro. & þe angel was sodenly agoo. Then it¹ is good þat we do aftur þe counsel of holy writte. for he saith it is to walke wil we han liȝth. and to amenden us. for gif þe þe liȝth fayle it is to late.

The þridde commaundement of god

T*ercium mandatum. Memento quod diem sabbati sanctifices.* That is I commaunde þow. þat þe þenken up on. to haue þe sonday. And oþer feste dayes ordeyned of holy chirche. Bot agaynes þis commaundement & precepte trespas men on thre maneres. þat is. wan þat þou loueste more erthely wyanyng. þan þe worschup of þe feste of sonday. and oþer halydayes ordeynede be holy chirehe. And þer to þou trauelluste þer on for couetise. and þou haste not so gret neede. bot þat þow miȝthest² put of to þe werkeday. ¶ ffor þat is brekyng of þe halyday. þat may be reioined. or put of to þe werke-day³ of serueabul werkes. ¶ ffor it is laulful men for to worken on þe werke day for þe sustinans. ¶ And on þe halyday to worschuppen god in heringe deuine serues. boþe byfore noon. & aftur. ¶ And riȝth as a man is bysi on þe werkeday for his sustinans for hodely foode. ze & summe for worldly riches boþe bifore noon and aftur. riȝth so schulde agood cristen man be bisi. boþe bifore noon and aftur. in godes serues in heringe of matines. masse. preching of þe word of god. & euynsonge. & complyn. ¶ And so to spende þe for noon in þe serues of god. & in deuote preers. as þi *pater noster. aue maria. & crede.* & so of oþer aftur þi konninge. & in haly þouȝthus. And þat þou hast trespast⁴ agaynes god in þilke woke beforen. ¶ And so aftur noon. for to spende þe halyday continually in serues of god. ¶ Than if þat þou wolt desire for to wethe & knowen how þat þou schalt kepen þine halyday aftur noon in þe serues of god. A gret clerke kylwarby rehersith and tellith. That a good⁴

¹ It has been crossed out with red ink.

² Altered from *trepast* by A.

³ Altered from *miȝthe* by B.

⁴ Altered from *The good* by A.

man schulde visite porere men & wemen and for to loken & enqueren, & visiten aturnoones pore bedraden men & wemen, þe wilke been godes preisiners, & lyen in þe boondes of god in sore sekenes. And þerto haue no refressynge, bot of good meu & mercyful. And of hem be to weve.

Beati misericordes, augustinus elemasina, id est, misericordia.

¶ Bot þe counsel of holy writte is, þat þou be oon of hem þat been merciful, & euer haf þou mynde of þe pore & mercy. ¶ ffor to alle silke god grauntith mercy. Psalm. *Beatus qui intelligit super egenum & pauperem.* etcetera ffor to alle silke god grauntith mercy. ¶ So upon þe haly day aturnoones to sitte be þam & comforte þam! now oon halyday to woon, & anoper halyday to anoper, & so alle abowten, & so for to sitte be hem & talke with hem, & comforte þam be good wordes, & ¹ for to suffur þer sekenes mekely and þe chastesinge of god lowely, ffor god þencchith not² dowbul, heer & hennes. ¶ ffor gif þat we taken oure sekenes mekely, and gruche not agayne god,

.Naum. 2.
(col. 2)

we schul be with him partyner of his passion, & rewarde in þe blisse of heuene. ¶ ffor it is agret token of loue of god to us, wen he sendet us sekenes, or loos of good, or katel, etcetera. *Apocalypsis. 3. Ego quos amo, arguo & castigo. Ecclesiastici. 31. Infirmitas grauis, sobriam facit animam.* ¶ Than if we gruchen wilfully agaynes god, þen lese we rewarde of god, for oure unpaciens. ¶ The best remedy is þe passion of oure lorde ihesu criste, & þenke if we suffur mekely, we schullen be partyner with him of his passion in his gorie. ¶ And in þis maner for to ² sitte be hem and comforte þam in god, alle þis is gostly almusedes. ¶ And if þou may gif þam bodely almus as mete, or drinke! or bope in comforte of þam, or clopinge astur þi pouer, & so in þis oo visitacion of charite, þou fulfilleste, iij. dedes of mercy bedely³ & gostly. ¶ And þen hoom to þin euynsonge, & so hoom till þin awne hows, and þen is þis commaundement keped, & þe halyday wel, I. spendeth. And þen for to encrease loue & charite, it is lauful ynowe, for to take in aneigbur, or two, or iij, or as many as þou wolte, þai to come to þine, howse, or þou to þaren, and disporte zow in alle honeste & laufulnes, & sitte & talken of goodnes, an howre, or silke atyme, & so ich oon take his leue & goo to his awne ¶ Bot ze salle undurstonde, ze wyn & ale

¹ Above the line by B.

² Above the line by A.

³ So the ms.

sitteris. & ze dijspleers. & hasardurus. pat spenden þe halyday in gloteny & in waaste. & woon of zow destrith þat wolde susteyne mony mesurabul men in þe luste of glotene. & alleso wastith zowre good. & oper mennes to! and maketh zowre baly¹ zowre good. And zowre chirche þe tauerne. ¶ þe prophet ysai saith. in þe name of god. *ysai. 5. ve qui consurgitis mane ad hebrietatem seccandam. & potandum usque ad uesperam. Ve qui potentes ad bibendum vinum! & visi fortes ad misendum ebrietatem.* ¶ lo ze glotonus & wastures of mannes sustinans.

(fol. 123) heer ze[#] mowe here þat good warieth zow. & zowre maystur þe wicked spirit gladeth zow. & biddith zow alle be mery & glad. for þis wol make zow men he saith. &. I. wol rewarde zow in tyme to comynge for zowre ocupacion.

¶ .pride. ¶ Therwith cometh in pride. & settith him in þe middel of alle. and þan he beginneth to boste & ruson him self of many pinges þat he hath not. ne kowde. & alle saien it is sooth.

¶ .couetise. ¶ Then couetise herith þat. & þan cometh he in boldely. & he cherith þam alle. and anoon he bi ginneth for to bargen. and þen laeketh not gret oþus & sweringes and þan is ich of þam abowte to begyle oper. ¶ Then cometh in lechere. and he lokuth al abowthe þe hows. & þen he settith him downe on þe benche. and þen beginneth he to speke. & bringe in oolde storiis of wemen & of lustus. & ribaldy. & faste he rusith himself of olde synnes. and alle lauzen. & been glad to here his prechinge. ¶ Than cometh

in glotone þe stuard of þat howsolde. & he cherith þam alle. & bidith þam sitte stille & be mery and glad. so þat noon of zow go boom bot it be so he be sad. or a staf in his hoonde for fallynge. ¶ Than slowthe herith þis maundement.

¶ .gloteny. ¶ pat is þe marchel of þat halle. & þen he ouerloketh þam alle. And þen he chargeth Idulnes to cheren þam alle. & to sitte stille. and þat þe cuppe. be not empte ne tume. ¶ Than at þe laste ende comith in wrath & he bringeth with him enuye. & rekunneth þer acunthes. for þat he is tresureer

of þat howsoolde. he chargeth þat noon of hem parte from oper in charite. & loke he saith wen þatzeuer ze com togedur þat noon speke² good of oper. ne of zowre neigbures. And þen saide þai alle Amen.

¶ .wrath. & enuie.

¹ So the ms.

² of zow speke struck out with red ink.

¶ Loo ^{ze} deuilles portures, & consumers of sustinans, & wastures of
(col. 2) zowre good in þe synne of glotone, & ze euer in nede.²
 & nedy, þer and ze were in god gouernel, ze mygth haf
 plente. And þe cause of alle þis, is lac of drede of god, & settinge
 noȝt be his commandementis, & lustus of flesh, & Idulnes of spiritus
 in goodnes. ¶ Also þer been sum oper, þat on þe halidai, wol bigynne
 þer gurnay: I, sai, þai breke þe commandement aftur þe doctrine of
 holy writte, he, & his werke beste, & alle þat perteneth to his how-
 solde, beoth¹ bounde to reste on þe halyda¹ bot gret neede constrane
 it, & zet wolde þis haf prouidencia, with reson. ¶ Haue þou mynde
 how þat god biddith þe do, *In exodo, 20*, wher þat he saith. ¶ Thou
 schalt do no serneabul werkes, neiþer þou, neþer þi wif, ne þi childere
 ne þi seruantus, neþer þi strangur in þi hows, þat is he þat sugurneth
 in þin hows, neiþer þi werke beeste, for þe beste may not labour with-
 outen þe constrayninge of man. ¶ Therefore holy writt sais, *In exodo,*

Glossa, id est,
opus seruile.

xxij, Omnis qui fecerit opus in hac die morietur. ¶ Bot
 many be desauied because of wilfulnes, & because of
 couetise, & be temptacion, *ysidorus, Multi decipiuntur*
a diabolo, & ignorant se esse deceptos. Many been deseyued of þe
 deuil, & it is unknowen to hem, cause wy, for þai wol not knawe it,
 ¶ ffor god charguth þe be his commaundementis, þat þou saltt reste, &
 þi werke beste. ¶ Also summe been bisi on þe werkeday heerly up &
 late downe, for to gete wordely good & riches. Bot wen þe halyday
 comes þat þai schulde be heerly up for to go to matines & gete gras &
 þe loue of god, þat tyme þai spene in sluze & luste of þer fleche, & in²
 lechere, & so þai schul be puniche as abeste, for þe¹ loue of god &
 reson lacketh. ¶ ffor þe *gratus* brekyng of þe halydai is: aman or
 awoman for to² goon a bowte² syn, or for to gif ony
(fol. 123b) ocasion of syn to ony oper, *Augustinus, Melius est in*
diebus festiuis arare, uel fodere, quam choreas ducere, Marci, 2,
Sabatium propter hominem factum est: et non homo propter sabatum.

¹ In the margin by A.
² Above the line by B.

² Above the line by A.

The fourthe commaundement of god.

Quartum mandatum. *Exod. 2. honora patrem tuum & matrem tuam. ut sis longeuus super terram. quam dominus deus tuus dabit tibi. Mathci. 15. Honora patrem tuum. & matrem. & qui maledixerit patri uel matri morte moriatur.* This is to meue. I. commaunde zow seith god. þat ze worschup zowre fadur. & madur. & loueth þam in zowre hertes. & helpith þam at need. ¶ And bepenke þe had not þai be. þou had not ben. And greuith þam nougth neiþer in word ne in deed. ffor in alle pinge þat is lauful þou schalt been obedient to þam. and no firre. ¶ ffor þou schalt not bre noon of þe commaundementis of god neþer for fadur ne modur. pouz þai wold kurse þe þefore. ne for noon oþer man. ffor þou schalt loue god & drede him ouer alle pinge. *In actibus apostolorum. 5. Obedire oportet deo magis quam hominibus. dedit deus spiritum sanctum omnibus obedientibus sibi.* ¶ Morcouer aftur þai be deede fast for þam. preith for þam. & gar lett massus be songon for þam. and oþer deedes of mercy and almus aftur þi power. And þen¹ be hiȝtus god¹ þe his blessinge. and þe blessinge of þi fadur & modur. & ioye of þi childeren. & forgifines of þi synes. ¶ Bot gif þou do agaynes þis commaundement. þou getyste þe schert lijf. & soru of þi ehilderen. and warienge of god. & fadur. & modur. & many oþer angures in þi lijf. ze & zeuel dayes & þe payne of helie. *gregorius. Anime defunctorum quatuor modis absoluuntur. Aut oblationibus sacerdotum. Aut precibus sanctorum. Aut carorum elemosinis. Aut Ieiuniorum cognatorum.* ¶ This baly werke seint gregor saith. That þe^s saules of þam þat ar deed arne lowsud out of payne of purgatori on foure maneres of wyse. woon is be masse synginge. The secunde is be preers of saintes. And þe þridde is. of þer frendes almus deedes doinge. And þe fourthe is. of fastinge of þer kosynnes. ¶ Also þou schalt worschup þi modur holy ehirelie. & hir seruantes. for þai been oure gostly fadurus. Lo haly writte sais. *Deum time. & sacerdotes eius sanctifica in tota anima tua.* This is. in alle þi saule dredeth god. & halde his prestes haly. and dispise not his seruantes. And also seint

¹ Above the line by B.

paule sais. *Ad Galathas. vj. Comunicet autem is qui catherizatur uerbo! ei qui se catherizat in omnibus bonis.* This is. þat ilke a man salte gyf parti of his goodes tille him þat techis him godes wordes And also seint paule sais. *Ad coriuthios. ix. Nescitis quoniam qui in sacrario operantur de sacrario edunt. et qui altario deseruiunt. de altario participantur.* id est. *Ad thimothem. v. Dignus est operarius mercede sua. Mathei. x. Dignus est enim operarius cibo suo.* id est. *corinthiorum. ix. Ita & deus ordinauit hijs qui euangelium auunciant. de euangelio uiuere. luce. x. In quacumque domum intraueritis primum dicite. pax huic domui. In eadem domo autem manete! edentes & bibentes que apud illos sunt. Dignus est enim operarius mercede sua. Et in quacumque ciuitatem intraueritis! et susceperint uos manducate que apponuntur uobis.* ¶ And also þou salte worsup þi gastely modur haly chirche in word. þat is. speke not in chirche. bot priers and lounges to god. & to his modur & to alle saintes. And auoyde iangelinges. scornes. & demynges. & lauþinges. þfor þou comeste to¹ þi modur holy chirche for to serue god. & for to do no serues to þe wicked spirite. *luce. xix. Domus mea. domus oracionis uocabitur.* Myn howse seith god. is an howse of priers. And also þou salt worsup þe vij sacramentis. of holy chirehe. Now her sufficeith (fol. 124) Inowxt to telle þe for to worschup þi fadur & modur.≠

The fyfthe commaundement of god

Quintum mandatum ¶ *Non occides.* ¶ That is. I. commaunde þe þat þou slee not. ¶ Bot agaynes þis commaundement doos he þat slees with hond. or with worde. or wille. or þat þou withhaldes. or a draweste fro aman his lüfinge. or his sustinans. *Deutronomii. xxiiii. Non negabis mercedem indigentis. & pauperis. set eadem die redde ei precium laboris sui ante solus occasum quia pauper est. & eo sustentat animam suam. ne¹ elamet contra te ad dominum. & reputetur tibi in pccatum. Iusticia est reddere unicuique quod suum est. luce. vj. Et prout uultis ut faciant uobis homines. & uos facite illis similiter.* ¶ Agaynes slaughtur with þine handes. habetur in

¹ Above the line by B.

genesis. he þat spillit mannes blood, his blood schal be spilled, iij. libri regum. xxi. of þe kyng Acab. & of iesabal his wijf. and of þe good man nabot And so of many anoper þat we reden of in haly writte.

• Agaynes manus slaughtur with wille. *Iohannis. iij.* he þat hateth his broþer is aman sleer. And he þat loueth not his broþer. dwellith in deth. *Iohannis. iij.* *Si quis dixerit quoniam diligo deum. & fratrem suum oderit. mendax est. Id est. Qui enim non diligit fratrem suum quem videt. deum. quem non uidet. quomodo potest diligere.*

• Agaynes man slawgtur in word. *In Micha propheta.* God saide to þe folk of amon. for þou maad ioy with þin honde & daused with þi feeth in þe slautur¹ of my¹ folke of israel: I. shal slee þe. *Ecclesiastiei. viij.* *Noli de mortuo tuo² inimico gaudere. sciens quoniam omnes morientur.*

• And alle so aseruant. or aminister. if þat he do wilfully with good wille. putteth to deed him. þat is dampned be iustes. And also him þat þou lattes dye for hugur. if þat þou mixthes fede him. • And so him þat þou eggest to synne. • *And scint Ierom sais.* Also if þat þou hide þe bred of teching & good lijfinge. þou sallte be punichid for þi silens. & for trespas þat þou
(col. 2) mixtheste amende. • Therefore he is called an euel

seruant in þe gospell. þat hideth þe besant of his lorte. and þerfore he was putte in prison. • And alle so euil prelatus þat geuith wrange ensampul to þe suggestis in worde or deede. • Or with haldeth þe

gostly fode. or bodely. if þai neede. *gregorius in moralium. Omnis qui male uiuit in conspectu eorum in quibus prepositus est. quam in ipso est similis eis. Id est. Clamor subditorum uenit ad deum pro iniuriis & delictis prelatorum.* • *Scint Austin* rehersith to alle

baebitres & detractures. and to alle þam þat geuith þe eris to heringe of þe euill speche. • þfor he saith. it is mare syne to him³ þat hereth³ þe baebiter: þan it is to him þat baebiteth. þfor he⁴ þat speketh illee & baebituth. & it were so þat he haad not an herer. he mixth not baebite. And he saith. boþe þe baebiter. & þe herer eiper togeder. it is rixtful þat þai been boþe punichid. • And also þe baebiter & þe foyner. & he þat makuth similacion. þat by foren aman

¹ *þou* repeated, and struck out with red ink.

² *tuus* struck out with red ink between *tuus* and *inimico*.

³ *hereth* repeated, and struck out with red ink.

⁴ Above the line by A.

speketh frundely. & behynde his backe preuely. he bacbitth & speketh illee. And with his frende he spekith peesybul. and undur þat preuely he settith spies for to do him malys. Thou schalt undurstonde. þat þe bacbitter sleeth himself. & his heerer. and auulluth him þat he bacbituth. *Iudicare fratrem est. quando nec loquitur. nec comedit cum eo. ymmo alios. a consorcio eius subtrahit.*

The sixte commaundement of god.

Sextum mandatum Non mechaberis. That is. I. commaunde þow þe dele with no wemen. bot in truþe matrimoni. ¶ ffor now. undur þis commaundement is conteyned alle maner of lechere. bothe kyndely. and agaynes kynde.¹ And also gostly lechere.¹ ¶ Bot þou² maiste undurstonde. þat aman & his wiif³ may syn ful greuesly togedur so þai may do. ʒe & deedly. & þat is. if þai doon operwise þan resonabul kynde askes. or ony pynte agaynes kynde. Or oonly for luste withouten ony resonnabul causus ¶ ffor⁴ I. fynde (fol. 124b) wreten. ffor. iiij. cause aman may uson⁴ his wijf laufully. & þai sufficien to a good cristen man & resonabul. ¶ The firste is. þat it be euer kyndely Idoo. and cause of getinge of chideren. ¶ The secunde is. eldinge of dette in dewe tynes eyper to oper. ¶ The þridde is cause of uncontinens And þe fourthe is. for to eschue fornichacion eper of oper. ¶ And halsynge of þe wijf schal he⁵ not refuse⁶ in holy tyme so þat scho haf no cause⁷ of noon oper. Neuerles þe asker is þe trespassur. if þer be ony defaute. ¶ ffor oper wiles it is lauful aman for to uson his wijf. & oper wiles not. aftur þe wordes of seint Austin. ¶ *Augustinus. Christiano cum uxore sua aliquando licet conuenire. aliquando non. propter processionis dies. & ieiunorum aliquando non licet conuenire. etcetera. Item quociens dies natalis. uel reliquie festiuitates sanctorum aduenerit. a proprijs uzoribus est abstinendum.* Whet ʒe wel þat lechere is agret syn þer as it is

¹ In the margin by A.

² Above the line by A.

³ In the margin by B.

⁴ Altered from *son* by B, the u being above the line.

⁵ Above the line by A.

⁶ Altered by B to *refused*.

⁷ Altered from *cau* by B.

mysesud. ¶ ffor bytwyne ¹ a sengel ¹ man, & sengul woman is deedly syn. ze & þe ful consente to þe deede withouten þe dede doinge is deedly syn in sengul man & woman. ffor seint Ierom sais, euer aperfit wille is euer take for þe dede in þe sixt of god. be it to good, or be it to illee. *Mathei. v. Non mechaberis. Quia omnis qui uiderit mulierem ad concupiscendum eam, etcetera.* ¶ Avotre is gratur synne þen sengul. And incestus is more synne þen auoutre. Incestus is, he þat delith with nonne, with kosyn, or with, amaydon. þe wich is ² called defloracio. Bot þe gras is & þe hieste synne of alle is sodomite and synne agaynes kynde. ¶ *Incestus, a, quasi incestus, qui cum moniali, uel cum sanguinea, uel uirgine concubit.* Bot ouer alle sodomite is þe worste. ffor sainte austin sais. ¶ *Augustinus, Quod longer maius erimen est, quam cognoscere matrem.* ¶ *Item Augustinus, Adulterium malumz vincit fornicacionem.* (col. 2) *vincitur autem ab incestu, peius est eum matre quam eum aliena uxore concubere, set omnium horum est pessimum, quod contra naturam fit.* ¶ *Isti omnes vocantur sodomite, Masculus eum Masculo, uel femina cum femina, uel Masculus cum femina.* Augustinus. *Quoenuque autem modo tale factum exercet preterquam inter hominem et feminam ordinate, & in vase debito, vicium contra naturam, & sodomiticium iudicatur.* ¶ Also þis commandement forbedith alle unlaful cussynges, & clippinges, & ragynges, & unclene touchinge. ffor he þat towelhith picke, is defouled of þe picke. ¶ A good man of religion wol euer be tille ilke man & woman, as þoux his prior sat besydes þam & sawe & herde. ¶ A good weddeth man wol be to ilke awoman, as þoux þat his wijf herde & sauge, & þe wijf also to hir husboonde, & a zinge man, or woman, as þer fadur, or modur herde, ³ or sauge. ¶ A seruant man or woman, as þer maystur & maysturas herde or knew. In alle þinges þat perteyneth to syn, or to untruth. ¶ ffor euer homlynes, & towchinges, & halkus and hernes, & cussinges & sittynges ⁴ & ofte used, bringeth men & women to syn. Bot agood man or woman þat dredith god, zinge, or wolde of what so gree so euer

¹ sengel is repeated, and struck out with red ink; the a is in the margin by B.

² Above the line by B.

³ herde repeated, and struck out with red ink.

⁴ In the margin by A.

he be. he wol avoyde & schonon al silke tokennes, ffor silke maner usinges is more for luste, þen for deuocion to holynes. *ysidorus. Non enim perfecte vincitur nisi sollicita causa & oportunitas vicij caueatur.* ¶ Seint paule saith, it is good þinge to aman .i. corinthiorum. vij. augustinus. þat it be good þinge not for to towchen a woman. And seint austin seith, if þat it be good þinge not for to towchen awoman, þen he saith, it is euil þinge for to towchen hir. ¶ So it semith bi holy writte & be doctures, þat howzeuer aman toche awoman, or þe woman þe man for luste, it defilith þe saule saue with in þe sacrament of τ wedlock. ¶ Also þou man or woman þat suffreste lechere in þin howse usud, knawynge. Or þat þou consenteste to ony oper. Or suffreste it wytingely, þer þat hit perteyneth to þe to amende it. Or if þat þou mixthe amende it, I. say þat þou schalt be pinished be þe doome of god as he þat dooth þe deede. Astur þe wordes of seint paule. And astur þe wordes of holy writt & doctures. *Ecclesiastici. xxij. Precurre prior in domum tuam peccata abiciendo, ne tecum veniant in morte.* ¶ *Ad romanos. i. Non solum qui faciunt digni sunt morte: set qui consenciant, facientibus.* ¶ *Isidorus. Non solum factores: set & consocios peccati tenere obnoxios.*

The seventh commaundment of god.

Septimum mandatum est. *Non furtum facies.* heer is forbodon. Sacrilege. And rauen. And our. And symony. Alle untrue¹ Mesures. And fals wixthes. & mettes, for to bye be woon. &² selle bi anopur. ¶ Sacrilege is, wen haly þinge, or unhalued is taken out of haly place withouten laful lene. And also it is sacrilege to spende haly chirehe goodes in mys use. Or to witt draw truge tythus. Offringes, or rentes, þat perteyneth truly to haly chirehe. ¶ Our is on diuerse maneres. As if þou take outh for þe lone. Or sellest derre for þe lone & for þe respite of þe lone, or delay of tyme. Or if þou lene a weed to a day be enprise, & he breke þe day þou takest alle. And on þe same wise of fermus & of loudes. Seint gregor sais, abouen

¹ wixtes struck out with red ink before *mesures*.

² Above the line by B.

alle merehaundise, of byinge, or sellynge, or lenyng. I. kursede be þe oeuere, gregorius. *Unde super omnes merchatores! plus maledictus est usarius.* Also gif aman gif to alord, or leneth tresur, for þat þe lorde schulde gif his sone a benefice. ¶ Also agaynes þis commaundement dooth he þat usuth any rauen, þat is he þat taketh anoþer mannes good wrongely, on see, or londe agaynes his wille, to his knowinge, or ² to his unknowinge. ¶ Rape is, of nonnes, or maydenes, & wedues, etcetera. ¶ Also a gaynes þis commaundement doos alle þese werkemen of crafte. And þese laburers, þat maketh eucl werke, & selleth it for good þinge & good werke, knoinge wel þat he dooth defraude & begylyng to his euyncristen, & so he selleth with oothes his good falsly, and be gilith his broþer untruly. ¶ Also þese labureres, þat maken couenant be þe day, or be þe woke for to do truly þer labur, for aserten of hire, and þai faynen, or loytran, or putten of þat þat þai mixth do in oon day, put it of in to two daies, or aday and anhalf, for couetise, I. say hit is þeste, flør þe same couenant þat he maketh for to be truly payed for his labur, on þe same wise þe same couenant byndeth him in þe sixth of god for to do ¹ truly his labur in alle þinges þat is in laifulnes. neþer ² in longe sittinges ne in puttynges ³ of: flør þe wille of god is, þat aman schal do to his neiȝbur, as he wolde þat his neiȝbur dede to him. ¶ And also þis commaundement forbedith alle maner with drawinge wrongesly of an oþer mannes god. And þat is, weþer þat it be take priuily, or oponly, be stenþe, or be sotilte, or be fals wordes, or fals mesurns, mettis, or wixthes, or fals opus & feyned. ¶ Also þo þat do not þer dwteus to ¹ holy chirch: & as þoo þat payeth not hir dettus & þer tythes truly. And þat makuth not þer offringes, & oblacions dewly. Or þat dooth ony wronge priuily, or apertely to holy chirche. Al þet ⁴ doos agaynes þe commaundement. ¶ Also þo þat with holdeth werkemen þer hire. Or þer awne mennes wages, for þer trauel, or for þer wages & hire, silke men kepit not þis commaundement. ¶ Also þoo þat oppresit his tenantes, or þat meynteineth fals querellis, or þat dooth ony extorsions, or wronges for couetise, or for hatradon, or for

¹ Above the line by A.

² Altered from *ne* by B.

³ Altered from *puttyng* by B.

⁴ Altered from *þe* by B.

malis to þer sugettus, or to any oper, þai kepe not þis commaundement. ¶ And also þai þat binemith amannus good name, or profit, be priue detraction. In alle þese beforesaid and in many oper is brekyng of þe commaundementes of god. ¶ In deuteronomio. (fol. 125b) 24.² *Non negabis mercedem indigentis & pauperis & cetera.* ¶ *Luce. xv. Qui fidelis est in minimo! & in maior fidelis est. Et qui in modico iniquus est, & in maior iniquus est. Item nota, Quod ita committitur furtum. In reparua! sicut in magna. Item ieronimus, ffurtum nou solum in maioribus, set eciam in minoribus iudicatur. Non enim quod ffurto ablatum est! set mens furantis attenditur.* ¶ *Concupicencia, is he þat gedureth.* ¶ *And Auaricia, is he þat kepith.*

The eizthe commaundment of god is þis.

Octuum mandatum. *Non loquaris falsum testimonium, contra proximum tuum.* ¶ That is, þou schalt noȝth bere no fals wittnes agaynes þi neizbur, neiþer for loue, ne for no fuuuz, ne for no drede, ne for no lukur of wynnynge of worldly good, fför an þou do, þou brekest þis commaundement. Acordinge hirto. *In leuitico, xix. Non consideres personam pauperis! nec uultum potentis, set iuste iudica proximo tuo. Mathei, x. Et nolite timere eos qui occidunt corpus! animam autem non possunt occidere. Set potius eum timere, qui potest & animam & corpus perdere in ghenam, i. timothei, v. Nichil faciens in aliam partem declinando.* ¶ Agaynes þis commandemente doos þai, þat wilfully putteth þam to book ooþe, or in pinge þat is dowtabul, or in plesinge to ony man for fauur, bot it¹ were in aful iuste cause & sekur, ne for noon euil wille, or for to hindur woon, & in foþeringe of anoper. I. sai þo þat doon so synnen deedly, & slen gostly. ¶ Also² agaynes þis commaundement doos al fals recordurs, gylurus, glosers, flaturers Bacbiteres,³ detracturus, wriers, & scorners, & lyers, defamurs, & euyll conseilurs & lesynmuungers, & bosters. And þo þat sayin agaynes consciens, & fals brepren.

¹ Above the line by B.

² Altered from *Al* by B.

³ Altered from *bochiteres* by B.

and flas feyned frendes & euil tisers, & fals expositures of holy writte, Prophet. *Beati qui custodiunt iudicium & faciunt iusticiam in omni tempore.* ffor þe mowze þat lieth, sleeth þe saule [¶] Aman schulde not maken alesynge for noon orþeliche mannes profit: for aman sal not harme his awne² saule, for to help an noþer manes body.

(col. 2) Bot raþer þan aman schulde maken alesynge it were betur to halden his pees, if þat he darnot, or wolnot say þe soþe, for hinderinge of him þat he dredith or loueth. [¶] Neuerles perfeccion wolde in alle causus aman schulde sai þe soþe. And also þai þat haldeth per pees, & saith not þe sothe þouȝ þai konne, wen þai been askud. [¶] Also in þis commaundement is for boden specially in forsweringe oponly to fore aiuges man beringe fals wittnes. And alle oper priuy for sweringes in alle causus. And alle fals excusacions. And alle fals wittnes for drede, loue, or fauor, or for wratthe, or for enuye. And alle glosinges, & flateringes. [¶] So by þis commaundemente, aman schulde not halde with his awne fadur, ne with noon oper freend in þis world in afals querel, ne in noon fals opynion, ne in¹ counselle, for if þat he do so witynly, þan doos he agaynes his consciens. And in þat aman sueth þe wille of þe flesch & noȝth of þe saule, *romanorum, viij. Si enim secundum carnem vixeritis, moriemini.* And if þat we lijfen aftur þe wille of þe flesch, we schulen be deed, ffor geef aman folueth þe wille of þe flesch, in as niche he berith fals wittnes agaynes þe saule *In deutronomio, xxiiij. Non occiduntur patres pro filijs nec filij pro fratribus, set unusquisque pro peccato morietur.* [¶] Agay þis commaundement do þai, þat asoyleth þam þat þai may not asoyle. Or byndeth þam þat þai schulde not bynde with kursinges. And þai þat prechen fals agaynes holy chirche. And þai þat auanttheth² þan of konnyng & crafte þat þai konne noȝthe. [¶] *In deutronomio, x. vij. Maledictus homo qui peruertit iudicium aduenc. & pupilli, & vidue.*

¹ Above the line by A.

² Altered from *auantheth* by B.

The neythe commaundement of god.

Nonum mandatum. *Non concupisces uxorem proximi tui.* That is. I. commande zow. þat ze¹ desire. ne couet noigt zowre neigbures wiif. ne his dougter. ne his seruant man ne woman. neipur be² way of syu¹: ne be way of wronge (fol. 126)

¶ In þe sixste commaundement is forboden þe dede of lechere. & þe wilful consent þerto. saf within þe booly sacrament of wedlack. ¶ And in þis commandement þe¹ wille of þe syn is forbidden. And not oonly þe wille of þat deede of þat syn. bot also þe wille & þe desire to haf ony occasions to do lechere. & flesly steringes. or delectacions in þe fleche. ffor luste euer maketh þe syn. So þat god commaundeth clannes of body from alle maner fleschely dedes of lechery out of trewe wedlacke. ¶ And alle so al² clanes of herte. from unlauful couetinge. & desiringe of þe dede of lechere. and also alle lechures delectacions. ¶ The woman þat taketh anoper man þen hir howsboonde. scho defilixth hir howsboonde bed. with a titul of forsakyng. And þe man on þe same¹ maner to þe wiif. Seint paule³ seis it is agret sacrament. and ho is defectif. hit wol not been unpynished greuesly. ¶ *ffornichatrus* and *avoutrerus* god salle deme þam That is in a special doom be here self. he is *aglotunus* lechur. þat hath of his awne Inowze. & stelith oper menus. And þer fore he sall be pyniched. for lechere. for glotonne. & þefthe. ¶ *Ad hebreos. xij. ffornicatores. et adulleros iudicabit deus. id est. in speciali iudicio. honorabile connibiun in omnibus. et thorus in maculatus. Ad ephesios. 6. Sacramentum hoc magnum est.*

¹ Above the line by B.

² Altered from pau by B.

³ In the margin by A.

The tenth commaundement of god.

NOn concupisces rem proximi tui. ¶ That is, pou schalt not desire þine neigbures good. That is to say, pou schalt not couette þi neibures hows, ne his seruant, ne man ne woman þat perteyneth to him bot in good consciens, ne his ox, ne his hors, ne his asse, ne no good of his is wrongely, neþer for labour neþer in byinge ne in sellynge ne bargaenige, ne in takyng, neþer þi self, ne noon oþer bi þe. *prouerbiorum. xxvij. Princeps qui libenter audit¹ mendaci omnes ministros habet impios Quia scriptum est. Os quod mentitur occidit animam. & perdes omnes qui locuntur² mendacium.* (col. 2) ¶ Also pou schalt not haf þi neibures good² be byinge of plee or bargaenige for þi profit & to³ his harme, so þat pou schalt not for couetise of his good be gyle him wilfully be no maner sotilte in bargenige to byen of him knowinge wel, þat he schulde harmed perbi. ¶ And also, if þat þi neigbur haue aþinge þat he haath, & is not wille for to leue it & ligthly it wol stonden him in stede anoþer tyme, & pou desireste it fro him: þan pou kepiste not þis commaundement. ¶ And als so if þat pou plede wrongesly with ony man for his good, and þouge þat pou gete it noigth with þi plee þat is wronge: owper his howse, or his londe, be maistri, as þi desire, & wille were, zet doos þou agaynes þe commaundement. And also, if þat pou desireste ony mannus deeth, for his heritage, or for ony oþer good, þan pou doost agaynes þis commaundement. ¶ Also þis commaundement forbedith, alle maner wronges, & fals couetise, & sleightus, & cautelis, for to haue þi neigbures good wrangely & agaynes his wille, ffor pou schalt not desire wilfully, ne scheche no good of his þat he hath un rigtwes þat were agaynes his wille for to leuen. Ne pou schalt not by of him, bot þat he may selle þe laufully, noþer lond ne renthe, ne noon oþer þinge knowinge to þe bot in alle truthe, & iustenes, ffor þis is haly scriptur, confermyng of þe ten commaundementis of god. And takuth heed, of rex achab, & of nabot. *Non concupisces domum proximi tui, secundum Augustinum, hic prohibet concupiscenciam reialiene immobilis.*

¹ Altered from *audite* by the erasing of the *e*.

² In the margin by A.

³ Above the line by A.

Non desiderabis uxorem eius, non seruum nec ancillam, non bouem,
non asinum, nec omnia que illius sunt. ¶ Hic prohibet concupiscenciam
rei mobilis, secundum, Origenum, tamen unum est preceptum,
¶ Zacharie prophete, v. Ego video volumen volans, longitudo eius, xx,
cubitorem, & latitudo eius, x, cubitorem, & dixit ad me, Hec est
maledixio que egredietur super faciem omnis terre, quia omnis fur sicut
ibi scriptum est iudicabitur. Et omnis iurans ex hoc similiter iudica-
bitur. Educam illud dicit dominus exteri, & veniet ad domum furis,
(fol. 126b) & ad domum iurantis, in nomine meo mendaciter, et
commorabitur¹ in medio¹ domus eius, & consumet eum
& ligna eius, & lapides, & cetera, Math. vij. Omnia ergo quecumque
uultis ut faciant uobis homines, & uos facite illis, hec est enim lex &
prophete, Non omnis qui dicit michi, domine, domine, intrabit in
regnum celorum, set qui facit uoluntatem patris mei qui in celis est,
Luce, vij. Quid autem uocastis me domine, domine, & non facitis que
dico? Iohannes, xiiij. Si diligitis me, mandata mea seruate. Mathei,
xix. Si uis ingredi ad uitam serua mandata. Qui nobis concedat, qui
uiuat, & regnat.

¹ In the margin by A.



NOTES

P. 9, l. 21 *ille* clearly for *ilke*. l. 22 *fnf* for *saf*. l. 24 Between *kepe* and *his* a word has been completely scratched over.

P. 10, l. 1 *Roson*. So the ms. The difference between *o* and *e* in the writing is so slight that the two letters were easily confused. l. 21 *langes* for *landes*. l. 25 *chirderen* for *childeren*.

P. 11, l. 10 *man & wemen* for *man & woman*. l. 35 After *god* three words have been written in the margin by B. The second of these words may be either *pe* or *pi*. The last word cannot be read with any degree of certainty; seemingly it is *fauer*, though it may be *trauell*. Either of these readings makes good sense. The added phrase is not absolutely necessary.

P. 12, l. 2 *shaplokur*. Cf. Kluge, Paul's *Grundriss*, 1060. l. 15 *isrte* for *israele*. l. 23 *sauuls* for *saluus*.

P. 13, l. 32 *for to with ho stall*, etc. = *for to wit who stall*, etc.

P. 14, l. 1 *And of*, etc. probably for *As*. l. 1 *loues*. It seems certain that *soues* = *serues* is intended and that it is a reference to the practice described by Brand, *Popular Antiquities*, III, 35 ff. l. 14 *dunnancia* for *diuinacio*, which probably was in the original from which the scribe was copying *diuinacio*, the *ā*, of course, being a mistake for *a*. l. 16 *ydolatriam* for *ydolatria*. l. 35 *gegor* for *gregor*.

P. 15, l. 29 *semetvel*. One word in the ms.

P. 16, l. 22 At the foot of fol. 121 b :

2. petri. 2. ¶ *Melius enim erat eis non cognoscere viam iusticie. quam post agnitionem retrorsum conuerti ab eo quod illis traditum est sancto mandato. ysidorus de summo. bono. Tanto enim maius cognoscitur peccatum esse. quanto enim maior qui peccator [= peccat] habetur.*

artuum. 5. ¶ *Obedire oportet deo magis quam hominibus. dedit deus spiritum sanctum omnibus obedientibus sibi.*

gregorius. *Si ueraciter christianus esse. plus dei iudicium quam hominis voces times.*

l. 23 *man* for *maner*.

P. 16 Gloss, l. 5 *perdes* for *perdet*.

P. 17, l. 1 *me* for *men*. l. 12 *commaundenetis* for *commandnentis*. l. 15 *Quia* for *qui*. l. 16 *adhibem* for *adhibet*.

P. 18, l. 21 *intandam* for *uitandam*. l. 26 *sue* for *euere*. l. 23 *pe* for *per*. l. 30 *quod est*. So the ms.

P. 19, l. 10 *saugh* for *saug*.

P. 21, l. 17 *have* evidently is omitted between *&* and *rewarde*. l. 24 *goric* for *glorie*.

P. 22, l. 7 Supply *estis* between *potentes* and *ad*. *Visi* for *viri*. *missendum* for *miscendum*. l. 9 At the bottom of fol. 122 b :

¶ *In erodom. xij. xij. Dies prima erit saneta [atque] solempnis. et dies septima eadem festiuitate venerabilis. nichil operis facietis in eis. exceptis hijs que ad vescendum pertinent. et obseruabitis azima. 31. 35. In leuitico. 23. ¶ locutus est dominus ad moysen dicens. Decimo die mensis huius septimi: dies expiationis erit celeberrimus. & vocabitur sanctus. Affligetisque animas vestras in eo. & offeretis holocaustum domino. Omne opus seruille non facietis in tempore diei huius: quia dies propiciacionis est. ut propicietur vobis dominus deus vester. Omnis anima que afflicta non fuerit die hac. peribit de populo suis. Et que operis quippiam fecerit: delebo eam de populo suo. Nichil ergo operis facietis in eo. Legittimum sempiternum erit vobis in cunctis generacionibus. & habitacionibus vestris. Sabbatum requiescionis est. [et] affligetis animas vestras die nono mensis. A vespera usque ad vesperam: celebretis sabbata uestra dicit dominus omnip[otens].*

l. 14 *ruson*: boast, praise, extoll. Cf. Wright, *Dial. Dict.*, q. v. l. 26 *sad*: sated. l. 30 *tume*: empty; Scotch *toom*. Skeat denies that the word is O. E. and takes it as a Norse borrowing, Icel. *tomr*. Wall (*Ang.*, xx, 135) cites O. E. *tom* (only in poetry) and Low German *tomi*. He includes *tume* among the words that that may be of either English or Scandinavian origin.

P. 23, l. 9 *beoth*. An unusual form at this date. Again we may have here a careless confusion of *e* and *o*, or it may be that *beoth* is a form brought directly over from the text that the scribe was copying, which probably was, as in many other instances, a very old text. l. 25 *sluge* probably for *sluxpe*. Cf. *mouge* for *mouȝpe* (p. 32, l. 3). The scribe may have intended *slupe*, mistaking γ for β . Strattmann records: *slupe*, *slaupe*, *sloupe*, *sluȝpe*, *slauhȝe*. l. 30 *festiuus* for *festiuis*.

P. 24, l. 10 *bre* for *breke*. l. 16 *gar lett*. Interesting tautology, which is to be accounted for, probably, by the difference of usage in the scribe's dialect and that of the copy he was following.

P. 25, l. 1 *catherizatur* for *cathetizatur*. l. 5 *quae* is omitted between *operantur* and *de*. l. 18 *vocabitus* for *vocabitur*. l. 28 *solus* for *solis*.

P. 26, l. 15 *huger* for *hunger*.

P. 28, l. 14 *longer*. The contraction over the *e* in the ms. is surely that used for *er*. *Longe* is, of course, intended. l. 23 *cussynges*: kissings. *clippinges*: embracings. *Clyppynge* or *kyssynge*, or *towchyng* of *lyth*. Myre, *Instruction for Parish Priests*, p. 39. *ragynges*: wanton playing. l. 31 *homlynes*: intimacy, familiarity. Cf. *N. E. D.*, and Wright, *Dial. Dict.*, q. v. Not in Strattmann. *halkus* and *hernes*: corners and recesses. A conventional pairing. Speght's Chaucer (1598), Address to Chaucer: "Where hast thou dwelt good Geoffrey al

this while? . . . In haulkus, and herne, God wot, and in exile." Trevisa (Rolls Series), I, 9: "Dedalus haus haþ many halkes and hurnes." *Ratis Raving* (E. E. T. S.), p. 121: "In cauernys and in ernes."

P. 30, l. 7 At the foot of fol. 124 b:

13. *Ad hebreos. Honorabile connubium in omnibus. & thorus immaculatus. fornicatores & adulteros iudicabit deus, id est in speculi iudicio. .5. Ad ephesios. Sacramentum hoc magnum est. Ysidorus. de summo. bono. Principuliter hunc duobus vicijs diabolus humano generi dominatur. id est per superbiam mentis & luxuriam carnis. per hec duo vicia diabolus humanum possidet genus. ut dum mentem erigit. vel dum per luxuriam carnem corrumpit.*

Breuis est voluptas fornicacionis: set perpetua est pena fornicantis.

l. 8 *wedues*, widows. OE. *widuwe*. *Promp. Parr. widue*. l. 24 *stenþe* for *strenþe*. l. 33 *hatradon*. The *N. E. D.* records *hatreden*, *haterdyn* and *haatredyn*, but not the form here.

P. 31, l. 5 At the foot of fol. 125:

Actus. x. In veritate comperi[o] quoniam non personarum acceptor deus: set in omni gente que timet [eum]. et operatur iusticiam acceptus est illi.

l. 29 *recordurs*: witnesses. *glosers*: flatterers, deceivers. l. 30 *wriers*: accusers.

P. 32, l. 1 *flas* for *fals*. *tisers*: enticers. l. 3 *mouge* for *mouþe*. l. 25 *Agay* for *Agagnes*. l. 28 *þan* for *þam*.

P. 33, l. 1 *neythe* for *neynthe*.

P. 34, l. 7 *bargenige* for *bargeninge*. l. 8 *verba* omitted between *audit* and *mendacij*. l. 10 At the foot of fol. 125 b:

Zacharie prophete. ¶ Loquimini ueritatem unusquisque cum proximo suo ueritatem & iudicium pacis iudicate in portis uestris. & unusquisque malum contra amicum suum ne cogitetis in cordibus uestris. & iuramentum meum uerax ne diligatis. Omnia enim hec sunt que odi dicit dominus.

l. 12 *bargenige*. Again the second *n* is omitted. l. 14 *be* is omitted between *schulde* and *harmed*.

P. 35, l. 8 *exteri* for *exercitum*. l. 9 At the foot of fol. 126:

Ecclesiastici. xxij. Vir multum iurans replebitur iniquitate. & non discedat a domo eius plaga.

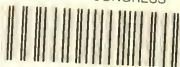
l. 15 *vocastis* for *vocatis*.







LIBRARY OF CONGRESS



0 014 092 461 1